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THE NEW NEGRO OF THE SOUTH

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

THE other day a recently ordained clergyman asked: "Are ministers preaching the relevance of the gospel to our economic practices and situation?"

Probably I should have made no attempt to answer the question, for admittedly I do not know what is being preached in all the pulpits in America. I do not know what is being preached in all the pulpits of the Evangelical and Reformed and the Congregational Christian churches. I have not conducted a survey. Nonetheless, I have some impressions about the matter that led me to reply as follows:

Irrelevant Preaching

"No. I think that in 1960 relatively few sermons will be preached about the implications of the gospel for our economic life. Similarly, I anticipate that correspondingly few sermons in 1960 will deal forcefully and realistically with the question of peace and war. Nor will ministers wrestle in their sermons with the problems of intemperance, government, racism or marriage-for-keeps, except possibly by inference."

Whether or not my response surprised the minister I cannot say. I am bound to report that it was something of a surprise to me. I devoutly hope that my impressions are completely unjustified. Clearly, preaching that is not related to the conditions in which we live is related only distantly to the message of Amos, Isaiah, Paul and Jesus and all the others who have dropped the plumb line of God's righteousness alongside the thoughts, acts and institutions of men.

Of this I am confident—there is a measure of holding back from preaching on social issues because ministers sometimes get hurt when they do. Reactionaries are driving a wedge between ministers and their congregations. The recent attacks upon the National Council of Churches—and by association upon our own churches—are one dramatic illustration of this technique. The enemies of the church have gone far toward making it impotent when they have succeeded in opening up a "no man's land" between its clergy and laity. Both are intimidated by the insistence that the church limit itself to "spiritual affairs."

But of this also I am confident! If there are comparatively few sermons being preached in which the preachers focus the revealing light of God's word on the stuff of life, it is not altogether or even largely because they are unwilling or lack courage so to do. I suspect that it may be due to the following reasons:

First, we have been going through a period of reaction to the preaching of a generation ago in which ministers were more nearly preaching economics or international relations or gerontology or psychology than they were actually proclaiming the word of God. The New Reformation has directed us back to the Bible and theological concerns. Properly and profitably we have been attempting to appropriate and to articulate for ourselves "the faith once delivered to the saints." It has been a necessary effort. But, understandably, it has absorbed our attention and an immense amount of our time and energies.

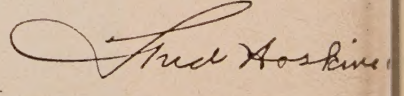
Second, as part and parcel of the renewed emphasis upon biblical theology, we have been engaged in re-thinking our view of the church and its mission. This too has been exciting. Despite the influence of "organization man" on America's religious life, there has been in the last two decades a quite revolutionary development and enrichment of the average minister's and layman's understanding of the nature of the church, and of its single and world-wide mission of reconciliation and redemption. This re-thinking and re-formulation, too, have consumed the time, attention and energies of the preachers.

Watershed Ideas

Third, I wonder if the scarcity of sermons dealing with the great social problems of life may not reflect an awe and bafflement in the face of the new complexity of old problems. For example, the age-old problem of peace and war is now reduced to the question of survival of the race. The American depression nightmare of concern for employment and unemployment has been transformed into the sophisticated challenge to learn to enjoy our opulence in a Christian way. The anxieties about family life, always critical but long very obvious, have suddenly become involved in a world-wide population explosion.

Truth is that everything seems to be "exploding." Machines are "exploding." Communication is "exploding." Transportation is "exploding." Entertainment is "exploding." As a *Saturday Review* writer recently pointed out, in former times if there were a watershed idea every one or two hundred years—the kind of idea that became for generations a point of reference and one that changed man's way of life—that was about par for the course. Now watershed ideas are erupting as if from a Roman candle. They have made era-hoppers of us all. It is a wise preacher who stands in awe of them and makes homiletical approach with caution and deference.

(Continued on page 35)



Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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COVER STORY: It is our belief that the most significant aspect of the so-called "sit-in" demonstrations against segregated lunch counters in the South is that they symbolize the rise of a new and healthy consciousness among young Negroes of their rightful position and dignity as human beings. They do not propose to accept any longer their "second-class" status.

We are therefore happy that Prof. H. Shelton Smith, a Southerner of many generations and the distinguished James B. Duke professor of American religious thought at Duke University, has written his perceptive article, "The New Negro of the South." The cover photograph is published by courtesy of the United Negro College Fund.

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The NEW NEGRO of the South

H. SHELTON SMITH

Dr. Smith, distinguished Southern Congregational Christian teacher, is James B. Duke professor of American religious thought at Duke University in Durham, N. C. Photos by Wide World, New York.

THE continuing struggle by liberals to obtain and advance civil rights for Negroes has been strongly reinforced by the emergence of a militant southern Negro. This new Negro promises to prove more potent in achieving racial equality in the South than does any Federal action, important though the latter may be.

Herein lies the major significance of the persisting sit-in or sit-down movement. When this particular anti-segregation movement first started in Greensboro, N. C., last February, few if any white southerners expected it to envelop the whole South. Strong-arm tactics, plus prompt arrests and stiff fines, would crush these rebels, they said.

It is no secret that these Fascist-like stratagems have not crushed the revolt against segregation. Even where these stratagems have succeeded temporarily, they have not quenched the militant spirit of the new Negro. Meanwhile, we of the white South have experienced a threefold illumination.

First, we have been impressed with the culture, self-discipline and moral courage of the young Negro demonstrators. On the other hand, we have been shocked by the crudity and barbarity of the white "vigilantes" who have incited violence. The sharp contrast in the character and conduct of these two groups has been a matter of much comment. The myth of "Negro inferiority" is hard to maintain under such circumstances. When self-styled "superiors" talk like morons and act like hoodlums, they instantly tarnish their image in the eyes of decent and law-abiding fellow citizens.

Next, we have come to acknowledge the pragmatic value of the Negro's nonviolent method of protest and we have found it difficult to combat. "What can I do," a white southerner asked me recently, "when a Negro lets me stuff a burning cigarette into his shirt without fighting back?" "Very little," I replied.

Third, we have become keenly aware of the Negro's practical wisdom in focusing his attack upon the lunch-counter policy of the F. W. Woolworth and S. H. Kress stores. When a local unit offers equality of service at one counter and refuses it at another, it places itself in a morally vulnerable position. Likewise when a chain system practices nonsegregation in the North and segregation in the South, it involves itself in a moral ambiguity that is difficult to defend.

The southern press has generally condemned the sit-in demonstrations. "Isn't there a better way?" asks one editor. "Much more effective," he moralizes, "is the route of persuasion." He fails to recognize, however, that successful negotiation or "persuasion" is impossible unless there is already a mutual will to alter the existing pattern. The southern Negro is realistic in assuming that pres-

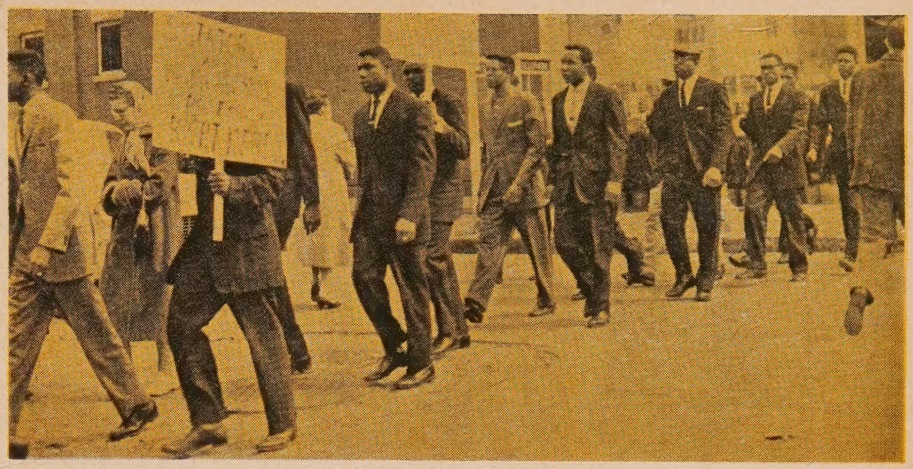
ure is necessary to encourage the dominant social group to want to change its folkways.

There is some hope in the fact that the lunch-counter protest has aroused southern white students about the Negroes' plight as nothing else that has happened in recent years. At Vanderbilt University, Wake Forest College, Duke University and other schools of the upper South, students in large numbers have publicly repudiated the pattern of segregation and have aligned themselves openly with the Negro's fight for freedom and equality. Recently the interfaith council of Duke University sponsored a campus-wide assembly at which the sit-down movement was enthusiastically endorsed.

United Front

As evidence of their sincerity, the students gave generously to a fund to be used to defend two Negroes arrested for "trespassing" at Cameron Village, a shopping center in nearby Raleigh. This united front of Negro and white students is something new in the South.

The sit-ins may not accomplish much immediate change in the South's lunch-counter pattern. They are being stubbornly resisted in most places. Apart from a wholesale break-through in San Antonio, Tex., the pattern remains largely intact. One reason for the stout resistance is that the whites know that if they yield on the lunch-counter issue, they will soon have to throw open the doors of all other public dining facilities to Negro customers. Although the sit-ins may not produce much sudden change, they are profoundly affecting the American temper today.



Dignified Negro students march quietly through the streets of Huntsville, Ala., showing sympathy for nine Alabama State College students expelled over sit-ins.

For one thing, the demonstrations are proving to the nation—and indeed to the whole world—that the young southern Negro is deeply outraged by his "second-class" status and that he is determined to take every measure short of violence to remedy it. Nothing is more unpopular with him than the Uncle Tom type of Negro—the one who "bows and scrapes" before white skins.

Second, the protesters are winning the sympathy and support of influential groups outside the South. White students in many eastern and western states are on the side of the southern Negro and are raising substantial funds for his legal defense. Pickets are now marching before northern Woolworth and Kress stores, urging shoppers not to purchase from chains that discriminate against Negroes in the South. The press, radio and television are reciting events and publicizing pictures that are undermining the South's "Jim Crow" way of life. Third, the demonstrators are spurring our national political parties, in this election year, to write into their Presidential platforms strong planks on civil rights. Since the Negro voter holds the balance of power in several key northern states, the race question is bound to be vigorously discussed during the 1960 contest. In fact, the issue of civil rights could well be a decisive one in determining which of the two parties will win the election.

When self-styled superiors in Alabama act like hoodlums, myth of Negro inferiority is hard to maintain.

Finally, the sit-in protest is having a marked effect upon the Negro participants themselves. It has already assured the Negroes that the moral opinion of the world is on their side and that their revolt will ultimately be victorious.

Religious Emotions

The movement has also awakened within them a new sense of their collective power. They are becoming quietly confident that if they maintain a solid front, the walls of segregation will crumble. This nonviolent resistance movement has, on many occasions, quickened within the demonstrators themselves strong religious emotions. Negroes are gathering in churches not merely because these are places of physical refuge but because they find in them fountains of spiritual power with which to continue their struggle of peaceful resistance. And when they sing "Were you there when they crucified my Lord?" they are identifying themselves not only with the sufferings of the Galilean but with their brethren who are enduring suffering and persecution.

As one reflects upon the present tension-ridden South, one thing is clear: the southern Negro has begun a new march toward full emancipation. He expects the road to be rough and crooked. Nevertheless, he will persist in his journey! He deserves the white man's help, which he will warmly welcome. He is resolved, however, to travel the road alone if necessary, but woe to the white Christians of the South, or of the nation, if they fail to lend him a hand!

Ours is not a religion of easy answer

ROBERT N. TAYLOR JR.

THE dynamic young evangelist was concluding his plea to "accept Christ." Step by step he had outlined the "fundamental gospel truth." Watching by television, Mr. Average Protestant had a troubled thought: "You've got to admit this man really seems to know what he believes! For him it's all there 'in the book.' "

Urgent Issue

The priest was lecturing to a group of students in a university course on "Christian marriage and the family." In apparently logical steps he outlined the Roman Catholic position with regard to marriage, sex and birth control. After the lecture a Protestant student was overheard to say: "It must be wonderful to have a system like that, everything clear and reasonable. I don't even know what I believe most of the time!"

Here is one of the most urgent issues we as Protestant Christians face today! People are crying for easy, step-by-step solutions but our Protestant faith is not a religion of easy answers. How can we speak persuasively and appealingly to a generation that seems increasingly content with cut-rate answers to the problems of religion and life? Speaking for his own generation, St. Paul sounded a realistic note regarding the search for certainty: "If the bugle gives an indistinct sound, who will get ready for battle? *(I Cor.* 14:8)

The search for easy answers in our day is understandable. Ours is a time of great social upheaval and spiritual unrest. People suffer from feelings of anxiety and rootlessness. The voices that offer authority and certainty are very appealing. We need not be surprised then that many people flock to those leaders who promise what they yearn for —certainty in an uncertain world, understandable blueprints in a time of change and confusion.

But to understand this trend is not to be happy about it! Two opposite dangers always confront religious people. First, men can become so sure about their doctrines and creeds that the greatness and mystery of God are forgotten. When this happens, idolatry and fanaticism flourish. This is one trouble with easy answers. They distort and oversimplify the issues of life.

Human attempts to understand God become confused with God himself. The "Protestant principle," as Prof. Paul J. Tillich calls it, constantly warns against this danger. It insists that our human ideas and institutions are always questionable.

Opposite Danger

The opposite danger more easily afflicts us as Protestants in the heritage of the Reformation. This is the decision that because the final truth is beyond us, we may as well give up the quest. That man is poor indeed whose life contains all question marks and no exclamation points! The skeptical disavowal of the search for truth ends in the miserable suspicion that one man's hunch is as good as another's. This is hardly a foundation for adequate living in our day! A further survey of the tendency toward neatly packaged answers may help us set our course. We see this trend traditionally in our Roman Catholic neighbors. Whenever we demand simple, dogmatic assurance, we must expect that Protestants will suffer by comparison. We simply have not "domesticated" God to the extent of apparent logical certainty.

Contemporary Protestant and secular trends furnish us with additional examples. Fundamentalism promises its adherents absolute certainty. Here the Bible rather than the church is the touchstone. The growing popularity of this deviation from classic Christian thought witnesses to the way in which the demand for easy answers undermines the insights of genuine biblical religion.

Short-cut Approach

Curiously, though, it is within the more "liberal" areas of current religious practice that the most dramatic example of the short-cut approach is to be found. Aware of their parishioners' urgent need for help, many clergymen have been tempted to respond with digestible doctrinal packages and ingenious formulae for "peace of mind." After all, they reason, a starving man wants food, not theology. Tragically, this "food" turns to dust and ashes as people discover that the easy answers break down before the complexities of modern life. Neat theories have a way of being waylaid by an ugly gang of facts!

Secular attempts to oversimplify life are equally inadequate. To attribute all human ills to a single factor such as ignorance is to wallow in the shallows. Far more common in our generation are the semi-sophisticated attempts to explain everything in psychological terms. The disciplines of the psychological sciences can be of assistance in interpreting human problems. But popular misrepresentations of Freud and others

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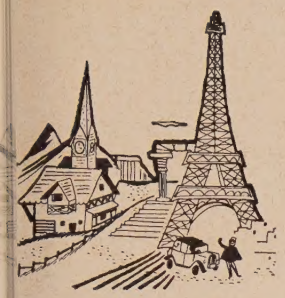
Robert N. Taylor Jr., an E and R minister, is campus pastor at the University of Illinois in Champaign, Ill.

Paris Summit Meeting



THE leaders of the Big Four are preparing to assemble in Paris as this issue of *United Church Herald* arrives at subscribers' homes. The long-awaited summit meeting proposed two and one-half years ago by Moscow and approved by the United States last September is about to begin. The participants—President Eisenhower, Premier Khrushchev, Prime Minister Macmillan and President de Gaulle—have completed their exchange visits to heads of states and have been thoroughly briefed on subjects to be discussed. It behooves them to face with unexampled imagination the structural requirements of peace to the end that this era may be truly one of progressive coexistence. We have a right to expect greatness of our leaders in this moment of decision! Agreements need to be projected at once on a planetary scale to turn men's impulses in a new direction before the time has grown too late. This is the hour to rise to the challenge of peaceful living on God's earth.

May we all pray, in words suggested for this occasion by the World Council of Churches: *Almighty and most merciful God, Father of all mankind and Lord of history, guide the statesmen now assembling in conference in the way of understanding, justice and truth, that their meeting may advance thy purpose of peace for all people, through him who is the Prince of Peace. Amen.*

Rogation Sunday

ROGATION Sunday, commonly observed on the fifth Sunday after Easter, is a day set apart according to *A Book of Worship* "for the invocation of God's blessing upon the seed, the soil and those who cultivate the earth." The word "rogation" comes from the vocabulary of ancient Roman law and has to do with a sovereign tribunal submitting a law for adoption. It is now employed as a symbol of recognition by the faithful of the Creator's sovereignty and of our dependence upon the Creator for the things that sustain life. Let us all observe Rural Life Sunday, May 22, grateful to God for nature's bounties, and supporting in this time of rural revolution all constructive measures on behalf of agricultural workers whose problems are part and parcel of our national economy and our international relations.

"Coddling the Sick?"

WE REJOICE in the news of April 14 that another step may have been taken in man's slow march toward the conquest of his crippling and killing enemies. Identifying certain microorganisms as causative factors in arteriosclerosis and other circulatory disorders, a distinguished biologist has given thousands of people fresh hope. This group of illnesses, it was agreed at this meeting of the American Societies for Experimental Biology, is our nation's greatest unsolved disease problem.

Through the continuous researches of dedicated men and women, we are slowly learning what God's healing grace can do through such discoveries along the endless corridor of scientific experimenting and research.

During our own lifetime a mighty host of maladies has been put to rout and life expectancy lengthened through these beneficent weapons forged in the laboratory.

We wait hopefully for the conquest of cancer, arthritis and the manifold diseases of the circulatory system, increasingly characteristic of the tension of today's living. And although it is estimated that ten million Americans suffer from some form of mental or emotional illness, we are learning slowly how to deal with psychosomatic disturbances, especially those affecting the nervous system, the heart and the digestive organs. To all who employ themselves for humanity's sake in finding solutions for the problems of disease we pay our high tribute.

Yet the dismal fact, as revealed in manifold studies and in the hearings currently being conducted by Senator Estes Kefauver's antitrust and monopoly subcommittee, is that because of the high cost of drugs—due in large part to advertising costs, waste and excessive profit taking—many medicines are altogether out of the reach of ethnic minorities, the aged and lower middle-income families who fall between free public assistance and expensive private service.

The Federal Trade Commission, in one report, has noted that the rate of profit in the pharmaceutical industry is the highest of any major U. S. business. *The New York Times* of April 23 reported that "the U. S. armed forces are buying medicines abroad at prices about half those charged by American concerns." And 100 tablets of the cortisone family that have for years cost this co-editor $30 at his local drugstore have been available for $3.50 from the manufacturer!

Here is a deplorable injustice. Corporate health plans, voluntary group insurance and trade-union health services are good—as far as they go. But government assistance and controls seem imperative in this highly competitive, industrialized order, despite the protestations of those who oppose the Forand bill and comparable measures because they represent "coddling" of the sick, the aged and the infirm.

How can a civilization that calls itself Christian do less than make available to all people God's healing forces and protective care? Jesus lived to make men whole, to cure them of their ailments of body and soul. He went about doing good, which meant in part that a blind man saw, a sick man stood on his feet, and a lame man ran while a paralytic walked once more. Let us who call ourselves by his name support by every means at our command all reasonable measures and responsible federal and local programs designed to reduce the high cost of medicines and to enable all people to enjoy their right to good health. avm

"The Most Precious Resource of Our Nation"

Report on White House Conference on Children and Youth

EDWARD A. POWERS

THE title of this article was the phrase used by President Eisenhower when, following the example of five of his predecessors, he addressed the recent decennial White House Conference on Children and Youth. A great variety of people were present: Congressmen, educators, clergymen, social workers, representatives of the mass media, urban planners, probate judges, college presidents, labor union executives and over one thousand young people. Delegates from seventy-three countries gave the deliberations an international perspective.

President Theodore Roosevelt called the first White House Conference in 1909. That one focused attention on the care of dependent children. The 1960 conference was called to "promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity."

In his opening speech to the conference President Eisenhower pointed up staggering changes in the United States and on the world scene since that first White House Conference. The youth of today, he declared, "must be more internationally minded, more diplomatically skillful than the generation to which I belong." The President expressed his "unshakable faith in the overwhelming majority of fine, earnest, high-spirited youngsters who comprise the rising generation of Americans."

Each day speakers at five theme assemblies assessed "what we know" and "what we do" and then suggested a "blueprint for the future." Eighteen concurrent forums each morning dealt with basic categories as diverse as "mobility," "the young as learners and thinkers," "the young in conflict" and "mass communications."

Some speakers were angry, as was Haitian Philip Potter of the World Council of Churches' Youth Department who reminded delegates that "we live in a world dialogue, not a national monologue." At a number of points speakers were prophetic, as was Dean Liston Pope of Yale University Divinity School, who saw in the lunch-counter sit-ins by southern Negroes and the support given them by white students across the country "a symptom of a wider awakening."

The basic conference work was done in 210 work groups of about thirty persons each. These work groups discussed such specific and diverse subjects as "The improvement of urban environments through physical and social planning," "The effects of the affluent society," "Problem families and their influence on the young," "Comic books and comic strips." Each work group made recommendations to one of the eighteen forums. Forum recommendations to the conference totaled 1,600.

The forum on education, for example,

UCC delegates: Alan Stevens, Reggie Wagner, Chas. Thompson, Joanne Culler, J. Yamauchi.

Two CC young people at exhibit of E and R youth magazine.

Mr. Powers is the general secretary of the Christian Education Division of the CC Board of Home Missions. Photos by courtesy of the author.

June Yamauchi, Hawaiian PF officer, chats with Senator Hiram Fong (CC).

adopted by a vote of 206 to 14 the controversial recommendation that religious education for youth be conducted during "released-time" periods in the regular school day. And the forum urged that teachers' salaries be increased and that total U. S. support of education represent at least 10 per cent of the nation's gross income instead of the present 3 per cent. The forum on family life voted that birth control information be disseminated, particularly to underprivileged families. By a vote of 233 to 65 it recommended that public and private medical advice and services for child spacing should be available for those asking for them.

The resolutions singled out segregation as the number one U. S. deterrent to realizing the full potential of America's young people. They encouraged Federal aid to education on a broader base than just for "defense" or as encouragement only to the scientifically gifted. They also expressed concern for the individual needs of the gifted, the retarded and the slow learner. Most important, perhaps, the resolutions reflected the need to come to terms with our times as they affect children; the need for a more adequate, precise and creative American morality; the need to help families in the transition from a rural environment and culture to an urban one; and the necessity for a more responsible use of the mass media and the instruments by which mass culture is molded.

The United Church of Christ was strongly represented at the conference. Dr. Ray Gibbons, director of the Council for Christian Social Action, Dean Pope and Dr. Buell G. Gallagher, president of the College of the City of New York, were major speakers. The Rev. Joseph W. Merchant, secretary for the inner-city church, CC Board of Home Missions, was a work-group leader. Judge Constance Keller of Ohio; urban renewal planner Donald Bozarth of the District of Columbia; and the St. Louis Fellowship Center's director Louis V. Huber were typical of dozens of United Church members actively involved in work on behalf of children and youth.

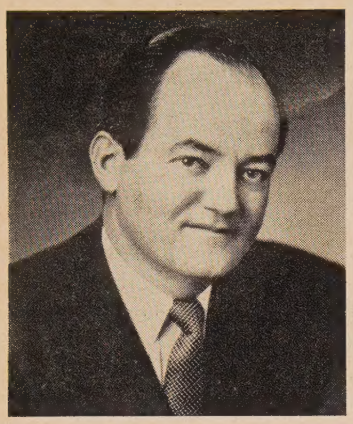
Youth delegates participated in the resolution process, indicating their priorities for the decade ahead. Topping them were these two: (1) "We believe that any infringement on equality of opportunity denies to youth of various ethnic, creedal and racial backgrounds the possibility for a full life. To eliminate these deprivations we call for the substantial completion of school desegregation, the provision of equal access to housing for all individuals and the elimination of discrimination in employment and advancement practices throughout the United States. We also affirm the right of all citizens to peaceful protest and nonviolent resistance against all forms of social injustice.

(2) "Recognizing the disintegration of the family unit in American culture, we call for a re-emphasis of the family unit as a central force in democracy through education of youth in the role of the family both within the family circle and in the schools, facilitation of communication between adults and youth, and a recognition by community organizations that they must supplement and not compete with the family."

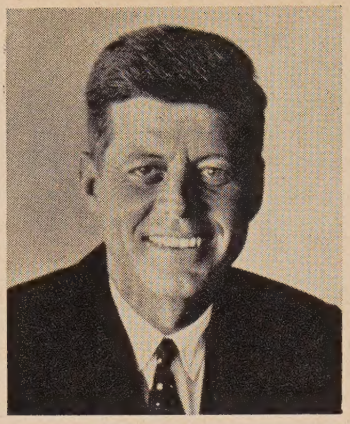
Perhaps the outstanding aspect of the 1960 White House Conference was that for the first time youth participated on equal standing with adults. Youth delegates—most of them high-school and college students—conducted their own programs, bringing the week to a most dramatic climax with their list of priorities mentioned above.

The follow-up of the conference will come as American citizens take seriously the findings of the background studies and the consensus of the White House Conference resolutions. A new milestone in cooperative planning by all the agencies that serve children and youth has surely been reached. But we will continue to reap the benefits of this cooperative planning only if these groups seek to correlate their efforts with those of others. Additional copies of the background studies are available from the White House Conference Committee, 330 Independence Avenue S. W., Washington 25, D. C.

Members of the Congregational Christian and Evangelical and Reformed churches who attended the White House Conference gathered at a special dinner held during the week-long meeting to exchange views on progress being made by the conference.

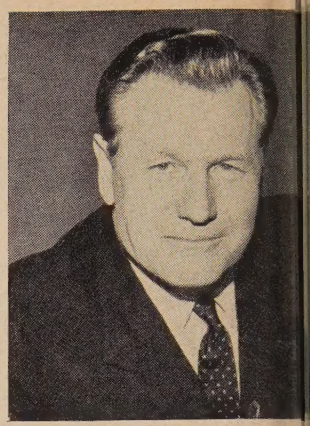


Hubert H. Humphrey



John F. Kennedy

Adlai E. Stevenson



Nelson A. Rockefeller

An Open Letter to the

Dear Democratic and Republican Candidates:

FROM now until next November you will be talking almost constantly to the American people. If one can judge by past national political contests some of the talk is going to be honest, sensible, enlightening, but much of it will be based on the assumption that the majority of us are childish, ignorant and incorrigibly selfish. Newspaper columnist Roscoe Drummond says we are going to listen to "almost uninterrupted political eyewash."

Crucial Years

For the sake of our country's and the world's well-being, I beg you not to give us eyewash. It might or might not help you win the election; it will certainly do damage to the cause of peace and freedom. Paul G. Hoffman says that, with respect to freedom and economic progress in the undeveloped countries, the next ten years will be crucial. In other areas also the decade ahead will be unusually important. That is why we must have campaign discussions that deal honestly with real issues. Let me be specific.

I hope you will not tell us how "good we Americans have it" and promise that your party will give us more of the same. This is not what Americans ought to be thinking about. Not in this kind of world! It is downright immoral to encourage an individual or a nation to brag about wealth and to think that the most important thing in life is to have more and more of it.

A candidate for high public office has the solemn responsibility not to cater to our immaturity and softness but to summon us to some show of moral greatness. Our schools, hospitals and other public services are not in good shape. The condition of much housing in our cities is a scandal. The passion for private consumption has dangerously outdistanced our concern for the public good. Please dare to challenge us on these matters.

You will be doing the nation a great service if you explain why no administration can, at this point in history, give the United States a brand new foreign policy. We do need some changes of emphasis and some new ideas. But Republicans did not, despite their promises, change the main items in our response to the world situation, and Democrats, if they should capture the White House in the November election, will not basically revamp United States foreign policy.

This is because a nation that had not entirely lost its good sense was compelled to react to the international situation with such things as foreign aid, increased military power, cultural exchange and removal of at least some restrictions on international trade. If Republicans pretend that Communist gains are the fault of President Truman and Secretary of State Acheson they falsify the international picture. If Democrats talk as if everything would speedily be better if they were returned to power, they make it extremely difficult for us to get ready for the long, hard pull that is certainly ahead of us and for the kind of resolute and creative actions required of us. Please do not set peace and freedom back in order to set your party ahead!

Tax Money

Talk to us with complete frankness about taxes! We must certainly try to reach international agreements that will lower the fantastic expense of the arms race. But even in this part of the Federal budget it could be that we need to spend more on conventional arms than we are now spending. There must be somewhere in our world a locus of military power, since we have no international system of laws, courts and police power. Do not give the people false expectations of a military budget whittled down to the vanishing point.

As for our other expenses, we need more tax money—not less—for world economic development, education, health, housing. Those of us who yearn to keep a larger share of our individual incomes for private use do not understand the nature of industrialized, urbanized society, in which there are more and more needs that cannot be met without public or governmental action. Ever since Franklin D. Roosevelt in 1932 promised to cut Federal expenses, we have had in every campaign a lot of

Richard M. Nixon

Stuart Symington

Lyndon B. Johnson

Wayne Morse

Presidential Candidates

talk about economizing. But every year the budget is larger. It has to be. Not only do we grow richer as a nation but our public needs increase. Talk to us about the wise use of our wealth, not about keeping more of it for piling up personal possessions.

Alluring Temptation

Please warn us against the dangers of national self-righteousness. This is a particularly alluring temptation now because Communist nations have done so many shocking things that it is easy to fall into the fatal trap of thinking that by comparison we are practically perfect. To take a specific example, Americans like to beat the drums for a crusade against "atheistic, materialistic communism." It is true that communism's official doctrine is atheistic and materialistic and that some of its abhorrent practices are the outgrowth of this creed. But the main threat to belief in God and in human worth is not in communism but in ideas and practices that are in effect a denial of God and of the infinite worth of persons.

Some aspects of American life appear to be about as materialistic as anything in Communist countries. We should worry less about whether people in the Soviet Union go to church and more about justice, mercy and truth in our society. Let us fix our attention on actual human needs in the United States, in Asia, Africa, the Middle East, Latin America! Let us act as if we really believed in the dignity of man! That is the way to serve God and beat back threats to religion.

In one area in particular I hope our candidates for high political office will set an example for the rest of us. Large numbers of our people have developed the thoroughly un-American habit of pinning the labels "subversive" and "communistic" on almost anyone with whom they disagree. Some leading politicians, living and dead, carry heavy responsibility for this habit, which muddies rational discussion, hurts some of our best citizens and organizations, and makes it so much more difficult to deal effectively with real communism.

It is true that in the past some real Communists in the United States pretended they were not Communists. They have been pretty well exposed. Trying to stir up people and win votes by leveling wild charges against people who with all their hearts believe in the fundamentals of our democracy is an unworthy business, and I hope you will neither do it nor stand for any of it among your supporters.

The nation-wide discussion about the possibility and the wisdom of a Roman Catholic in the White House is in the main wholesome. The place of Roman Catholics in the American democracy is a legitimate subject for discussion and, although there is still too much of the old bigoted kind of anti-Catholicism among us, we are certainly miles ahead of the kind of half-underground talk we had when Al Smith was running for the Presidency. It would be a terrible thing for our country if a candidate should countenance appeals for himself or arguments against an opponent based on religion. This is an urgent appeal to you to do everything you can—in direct and indirect ways—to prevent any kind of political division between Catholics and Protestants.

Better Instincts

Finally, do not insult our intelligence by claiming that your party and only your party can save peace, prosperity and freedom. To be sure, you must criticize current policies and suggest improvements. But if you paint the other party black and yours white, you deceive some people and make the rest more cynical about politicians than they already are. Tell us what needs to be strengthened and what needs to be changed. Talk little about what the other fellows haven't done or wouldn't do. Talk much about what you would do.

In the long run hardly anything can hurt the United States more and do more to increase cynicism than a campaign of "almost uninterrupted political eyewash." If you appeal to the better instincts and the intelligence of the American people you will deserve your country's gratitude. And—who knows?—this might be the surest way to get elected.

Hopefully yours,

HERMAN F. REISSIG

Dr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. Photos by courtesy of *The Intercollegian* and Wide World Photos, New York.

DENVER'S CHURCH-SPONSORED SENIOR HOMES

JOAN REESE

SPEAKING recently to a church group, Congressman Byron L. Johnson from Colorado's First Congressional District stressed the church's opportunity for planning adequate housing for its senior citizens.

"To provide good housing for the aged is particularly important," he said, "because to builders and landlords they are relatively doubtful mortgage risks and are not likely to develop organizations to build housing for themselves."

Non-profit Corporation

Representative Johnson spoke not only as a lawmaker. He is an active member of First Plymouth Church (CC) in Denver, which more than eight years ago recognized its obligation to its older members and pioneered in the field of church-sponsored dwellings for the physically and financially independent aging. In June of 1959 First Plymouth, with its co-sponsors, the Rocky Mountain Baptist Association, First United Presbyterian and Central Presbyterian churches, all of Denver, opened Senior Homes of Colorado, organized as a co-operative, non-profit corporation.

The graceful, landscaped area of one-story brick apartment buildings nestled comfortably alongside curving drives looks solid and inviting. Even five years ago the First Plymouth Senior Homes committee, prime movers in the project, would have given poor odds that anyone would move into such dwellings under their sponsorship. A typical pioneering path, the road was long and uphill.

This was the project that couldn't be done. Very possibly it couldn't have been done without the hardheaded single-mindedness of such people as Mrs. Evelyn White, First Plymouth Church visitor; Representative Johnson, who was then a Denver University professor and a member of the church's Board of Counselors; Dr. Daniel W. Nicely, the minister, and the other members of a dedicated committee.

Admittedly they often ignored the practical, scoffed at technicalities, even became adamant in their conviction that this was their duty, as well as the duty of the church. And they also knew that this was a problem that the aging could not solve for themselves. Following a thorough study of the subject, committee members knew what they wanted: ground-floor apartments of sizes to fit varying needs and purses, buildings constructed so that reasonable activity wouldn't disturb neighbors, no checking in and out, no set meal hours and as little institutional atmosphere as possible. They wanted a community building convenient to transportation, a resident nurse, resident manager, basic services and a front door and plot of grass for each tenant.

Joan (Mrs. Harry C.) Reese is an active member of First Plymouth Church in Denver, Colo. Photos by Forest Studios.

Comfortable Quarters

The project must be self-supporting. In short, they wanted warm, safe, private, comfortable quarters for the independent aging who had both the health and means to care for themselves.

At the outset they thought only two problems stood in their way: the machinery to accomplish their goal and the money. That was as long ago as 1951.

A hint as to the eventual solution to the first problem came when Representative Johnson said: "I think there are clauses under Federal Housing Administration law that stable benevolent groups may use." There followed many trips to Washington, interpretations of the law, discussions with local authorities, some doubts but also a growing certainty that they might wiggle through with a project. Into the plan came other interested groups, although several were to fall by the wayside before the mission was at last completed.

But that second knotty problem—money—had to be solved or all the good intentions in the world couldn't build

Senior Homes in Denver consists of one-story brick apartment buildings alongside curving drives.

Senior Homes. Correctly gauging the concerns of many older people, the cooperating groups sold interest-bearing bonds at $600 apiece, the figure arrived at arbitrarily as the necessary 10 per cent cash payment on each $6,000 unit. These bonds were in effect personal loans to the sponsoring churches by which the churches secured the necessary funds to pay the 10 per cent cash down payment to the FHA. The bonds could not be cashed but could be left to an estate, left to the church at death with the bearer meanwhile receiving the interest, or given to the church outright. All the possible choices were used.

Good Investment

Actually, as investors have yet to realize any interest, they came to give their money because they believed in the principle of Senior Homes or because, considering the project's philanthropic nature, they thought the bonds a good enough investment to insure their priority on an apartment when needed.

Surely—the sponsors felt—with these two hurdles out of the way groundbreaking ceremonies could be scheduled any day. They reckoned without the vagaries of human nature, both prejudiced and sincere. They found they had a third problem—location—that made the solution of the others seem simple. Mrs. White sums up the years of wrangling with a terse, "Denver would have none of us."

Zoning regulations interfered with the purchase of land. Two plots they wanted to lease from the city became unavailable when neighbors complained about the nature of the project. A fourth attempt to purchase land in a suburban area brought howls of protest from residents and a display of banners at a Denver City Council meeting that begged: "Save Harvey Park." "You'd have thought we were planning to build a slum project," one member of the committee commented.

Discouraged, the group made one more try. Neighboring Arapahoe County had the land and welcomed the Senior Homes project. Success at last! Ironically, soon after construction was started the City of Denver annexed the property.

The project was at last under way, with many a limp and many a disagreement. The intervening years had seen price increases, which necessitated compromises in the specifications for individual apartments. The 166 units now include efficiency apartments with living-bedroom, kitchen, bath at $42.50 per month; one bedroom at $62.50; and two bedrooms at $75 monthly. The twelve dormitory bedrooms with bath are adjacent to the restaurant in the community building and rent for $35 monthly. The restaurant is also open to the public.

At present the units are self-supporting and no rent increase is expected in the near future. Residents must be nominated by the sponsoring churches and accepted by the five-man Senior Homes board of directors. The minimal age requirement is 50 and there is no maximal age as long as the tenant can pay the $525 entrance fee, plus his rent and take care of himself.

Senior Homes is a busy place, so busy in fact that its managers, Mr. and Mrs. Leland Gaymon, wonder sometimes if they aren't too old to keep up with the tenants. Recent requests for volunteer help in the office brought a response from a 95-year-old woman. An 87-year-old asked permission to form a square-dance club and by far the most popular events are the potluck suppers in the community building.

Many activities are just emerging from the experimental stage. A Red Cross sewing group is organized and a "green thumb" committee for, while no one is required to care for his lawn, many want to and many more want a say in the selection of plantings.

Right Place

Under way, too, is a community newspaper, a telephone book for local listings and birthdays, a library, discussion groups and such mild sports as horseshoes, croquet and shuffle board. Sunday vesper services, conducted in an improvised chapel in the community building, are well attended.

First Plymouth Church and its cosponsors have not discharged their obligations with the planning and building of this project. They retain control of the general financial structure, hiring of the manager and selection of the tenants. Each sponsor is given priority on apartments in proportion to the amount of original capital it advanced.

A retired doctor and his wife now living in Senior Homes have said: "We looked and looked for just the right place to retire—not a place for helpless people but a place where as long as we were able we could care for ourselves in dignity, could have help with the heavy outside work, where we could have the joys of a home with few responsibilities. We've found the place!"

Questions and Answers

Newspaper and television accounts of the grave situation in South Africa have raised many questions as to the underlying factors and people involved. Who are the Africans, the Afrikaners and the Coloreds? What motivates the Union of South Africa's Government and how do you account for its harsh racial policies? Is there any hope for a more liberal policy in respect to the Africans?

Dr. Ray E. Phillips, who was invited to answer some of these questions, is well qualified to do so. Having spent forty years in South Africa as a missionary-statesman, Dr. Phillips is the present moderator of the General Council of CC churches. He was for many years director of the Jan H. Hofmeyr School of Social Work in Johannesburg where he won the respect of both whites and the Africans.

Q. *Who are involved in the South African troubles?*

A. Two groups: (1) the native people, variously called "Bantu," "Kaffirs" or "Africans," the name they prefer, and (2) the white "Afrikaners," of Dutch and French Huguenot background. The 1.8 million whites who call themselves Afrikaners are outnumbered about five to one by the Africans. In addition the population includes an estimated one-half million Indians; 1.4 million Coloreds, who are a mixture of Malay, African and white; and 1.2 million English-speaking Europeans.

Q. *To whom does South Africa rightfully belong?*

A. The Afrikaners claim it. When they first reached South Africa three hundred years ago it was occupied by nomadic tribes of Hottentots and Bushmen who have practically disappeared. It was one hundred years later that the Bantu Africans appeared, migrating from Central and East Africa. So the Afrikaners claim that they have prior right to the land. This claim is disputed by the Africans who are demanding "Africa for the Africans."

Q. *Who governs South Africa today?*

A. The present Nationalist Government, headed by Dr. Hendrik F. Verwoerd, is solidly Afrikaner. Dr. Verwoerd owes his election to an appeal to white superiority, to the promise that white domination will be protected and that Africans will never enjoy more than slave status. A number of moderate Afrikaners support the opposition United Party. The Nationalists will remain in power until the next election in 1963 unless defeated in Parliament on a Government-sponsored measure or on a motion of "no confidence" by the opposition.

Q. *Who has the vote?*

A. All white South Africans of 18 years and over. The Africans, generally, have no direct representation in Parliament. Those living in the Cape Province elect three Europeans (whites) to the House of Assembly, and four Europeans are elected to the Senate by blocs such as advisory boards and chiefs on behalf of their tribes. Even this modicum of representation is to be abolished by the Government.

Q. *What is meant by "apartheid"?*

A. Segregation or "apartness." Almost all Europeans in South Africa favor segregation in some form. But the policy of the present Government requires and enforces segregation in every sphere of the individual's social, economic, religious, educational and political life. "Bantustans" are being created where Africans can live apart from the whites and where they will be allowed to "develop along their own lines" under the supervision and control of the Government. But Africans are forbidden to buy land outside these reservations, to enter towns without permits, to form trade unions and so forth. Dr. Verwoerd advocates something even beyond apartheid—what the Afrikaners call *baaskap* or "out-and-out mastership."

Q. *What was the cause of the recent rioting?*

A. The pass laws. For a century male Africans have had to carry identification certificates to enable European farmers to control their native farm labor. Varieties of passes are now required in all the larger cities and towns. Passes can be demanded from Africans

The author (left) teaching a class at the Jan H. Hofmeyr School of Social Work in Johannesburg, which he founded and directed prior to his retirement in 1958.

RAY E. PHILLIPS

...bout South Africa

at any time by white or black police. Failure to produce the proper pass is a criminal offense. Hundreds of thousands of Africans are jailed annually under these laws, which were recently tightened and extended to apply to women as well. This extension has infuriated the men, who object to permitting the police to question or interfere with the women. It was interesting that both men and women took part in the recent riots.

Q. *What have the Christian churches done in the face of this over-all situation?*

A. The Christian Council of South Africa, composed of British and continental churches together with overseas missionary bodies, has protested again and again the increasing severity of the discrimination against Africans by the Government. The Dutch Reformed Church has favored apartheid "if justly applied," but it too is becoming increasingly critical of present Government policy. The success of Christian missions in evangelizing and educating the Africans, of whom more than half are members of Christian churches today, has undoubtedly contributed to the Africans' feeling of frustration upon the denial of civil rights and at the same time modified the nature and severity of their protest.

Q. *What is really behind the apartheid policy of the South African Government?*

A. Plain, stark fear. The Afrikaners, strong Calvinists, have a real sense of destiny as God's "chosen people." They feel that they must defend their faith against the non-whites, or "Christian" civilization is doomed. Few Afrikaners look at the Africans as really human. To them the Africans are a childish people, yet potentially dangerous. The memory of the "Kaffir Wars" is still real. Afrikaner scientists have tried to prove in doctoral dissertations that the black people are "not educable." Although the Dutch Reformed Church has conducted some admirable missionary work among the Africans, any suggestion of real integration would be anathema to it. The official attitude is one of "absolute separation in church and state."

Wide World

Scenes of violence and bloodshed are commonplace in South Africa today as the police seek to break up demonstrations and drive the workers back to their jobs.

It should be emphasized that the Afrikaners are a sturdy, self-reliant people, deeply religious after an Old Testament pattern.* They feel that they are fighting for their lives as well as for their faith, against the Africans whom they believe are now "getting out of hand" because they are demanding more education, more freedom, advancement in industry, and—the final blow—a share in governing the country.

The foregoing must be modified, however, by stating that many Afrikaners are becoming more vocal in their criticism of their Government's actions, especially in its refusal to consult with such men as Chief Albert J. Luthuli, an outstanding Congregational layman and President-General of the African National Congress who has been arrested and sent to jail by order of Prime Minister Verwoerd. *(See editorial, United Church Herald, April 28, 1960.)*

Q. *What lies ahead?*

A. Any change of Government will probably mean a coalition of moderate Nationalists, the United Party and some of the splinter groups such as the Liberals, the Progressives and a new party under the leadership of a South West African, Mr. Basson. Such a coalition will probably take place under the leadership of Sir de Villiers Graaff, leader of the United Party, or under someone who has been above politics, such as Judge H. A. Fagan, who has led a Government Commission to study native laws and has just published *Our Responsibility—A Discussion of South Africa's Racial Problems,"* a book in which he urges that a new start be made in creating a more liberal policy on the part of the South African Government.

*After years of close contact with the Afrikaners, Daniel Lindley, one of the first Congregational missionaries sent out by the American Board, wrote in 1839: "I do sincerely believe that the cheapest, easiest, speediest way to convert the heathen here is to convert the white ones first."

The Church's Mission in Town and Country

SHIRLEY E. GREENE

THE 1959-60 home mission study emphasis on "The church's mission in town and country" is drawing to a close. It has been an exciting year for those of us who seek to provide leadership to the town and country churches of the United Church of Christ.

For many of us it began last summer with the invitation to instruct and lead discussions on the theme at youth conferences and Women's Guild training schools.

Oberlin Convocation

Another group had its high adventure on the National Missions Tour from St. Louis to Arizona last June. Many more became involved at the Oberlin Convocation on "Christian witness in rural revolution" in September.

Throughout the year scores of local groups have viewed and discussed "Shadow on the Land," our town and country film, and "Who Is a Christian Farmer?" the filmstrip on Christian vocational ethics applied to farming. Meanwhile hundreds of groups in the churches have been reading, studying and discussing the books and pamphlets on the town and country church produced by the National Council of Churches' Commission on Missionary Education and our own denominational missionary education staff.

All this attention and activity have done several things for the church in town and country. It has given us, at least temporarily, a national audience and gotten us out of our too-prevalent tendency to talk only among ourselves. This opportunity, however, has had also its challenging aspects. We have been forced to ask ourselves some searching questions. What does the town and country church movement have to say to Protestantism today? Are we merely the custodians of a nostalgic past, "fossils of former times," as we have been called by one phrase-happy urban church leader? Or do we have a message and a program appropriate and meaningful to a rural society in the throes of technological, economic and sociological revolution?

How can one department and one program minister creatively to our churches located in the one thousand agricultural counties of the United States that are losing population as a result of the agricultural revolution, as well as to the churches that are confronting the surge of new "rurbanites" settling in the smaller towns, the metropolitan fringes, the resort areas and on abandoned farms within commuting distance of both large and small cities?

Herald Articles

This article does not profess to give final answers to these questions. That we are seriously facing them is witnessed by the series of articles by outstanding leaders that *United Church Herald* has published during the past few months. Senator William Proxmire of Wisconsin helped us focus our sights as he, a concerned layman, wrote on the nature of the "crisis in rural America" *(October 29, 1959)*. Prof. Rockwell C. Smith of Garrett Biblical Institute, Evanston, Ill., a Methodist of ecumenical spirit, dealt with some of the elements of strength and weakness in the contemporary rural church as it faces this crisis *(November 26, 1959)*.

Prof. Alfred C. Bartholomew of Lancaster Theological Seminary reminded us *(December 24, 1959)* of some of the experiments in cooperative planning and action that have characterized the recent efforts of the town and country church to bear more effective witness. He issued a call for "creative imagination" in the search for new patterns of effective churchmanship beyond the narrow denominationalism of the past.

Pioneering Venture

The role of the town and country church as a responsible agent of redemption in community life was highlighted by Prof. Victor Obenhaus of Chicago Theological Seminary *(February 4, 1960)*. Leaving a local pastorate to lead a pioneering venture in renewal of the church in town and country, the Rev. Keene R. Lebold *(April 28, 1960)* of Merom Institute delineated for us in vivid, personal terms the need for spiritual renewal and the power it can bring into the life of the rural church.

Thus we have explored the nature of our problem, both in the changing rural community and within the church itself, and we have lifted up the challenge of these times calling the town and country church to renewal, to responsibility and to ecumenicity. Where do we go from here? How can the United Church of Christ at national, conference or synod and local levels give hands and feet to some of the great ideas and ideals that have been formulated during this year of mission-study emphasis?

In view of the rising tides of secularism in our rural culture, the Town and

This is the final article of our 1959-1960 series on the town and country church.

Mr. Greene is secretary for town and country church for the Board of National Missions of the Evangelical and Reformed Church. Photo by courtesy of the CC Missions Council.

OBSERVE RURAL LIFE SUNDAY, MAY 22

Country departments are convinced that we dare not side-step the momentum that has been aroused by the events of this exciting year of study and reappraisal. We simply cannot return to "business as usual" in the town and country movement. After several months of study and discussion the joint committees (Congregational Christian and Evangelical and Reformed) for town and country work, meeting in February 1960, adopted a twofold emphasis as guide and motivation for our total program during the quadrennium 1960-63. The two prongs of the emphasis are to be: "The renewal of the church in town and country" and "The town and country church understanding and serving its community."

Dual Emphasis

A joint "Call to Renewal and Service" to all churches in town and country has been issued. Its text appears in the adjoining box. I would like to discuss briefly some of the plans that we have in mind for implementing these emphases.

In the first place, this new dual emphasis is not intended to supplant or eliminate any of our well-established programs and procedures of town and country work. Insofar as these are appropriate to the new day in rural life, they will be continued and, we trust, revitalized by the emphases on renewal, understanding and service. This includes such techniques as in-service training schools, rural-church pilgrimages, one-day conferences, parish studies, student summer service and the regular activities of conference and synod town and country committees.

At the national level we are already planning, cooperatively with the Office of Evangelism and the city-church departments, a consultation of key leadership people to study the seeds of decadence in church and society and to probe the concept of renewal and its implications for the church and the Christian. A national gathering of all conference and synod town and country chairmen early this fall will explore the implications of the emphases for program development in our conferences and synods during the remainder of the quadrennium. Increased attention will be devoted to regional developments, both for the stimulation of renewal and for the guidance of community understanding

(Continued on page 35)

Call to Renewal and Service

THE rural communities of America are the scene of vast and far-reaching changes. Technological advances in agriculture, transportation and communication, shifts in economic and occupational patterns and transition in social institutions have combined to make rural America truly an arena of rapid social change.

The recent national Town and Country Convocation of the United Church of Christ at Oberlin, Ohio, addressing itself to the theme "Christian witness in rural revolution," has aroused an active concern that the church in town and country shall speak relevantly and persuasively to such a time as this.

Confronted by such an opportunity, the town and country committees of the United Church of Christ have adopted a two-pronged emphasis for the 1960-1963 quadrennium:

I. *The renewal of the church in town and country.* This phase of the emphasis concerns a deeply felt need in the spiritual life of the church as the fellowship of the people of God. The goals of fellowship, worship, service and witness toward which we strive as well as the fine programs and techniques that we advocate wait for their achievement upon a fundamental experience of "renewal" within the churches and in the hearts of Christian men and women.

Renewal involves a re-thinking of the "meaning of the church" and a re-commitment to the "mission of the church" on the part of both clergy and laity. Out of such an inner experience of renewal may be expected, through the power of God's Holy Spirit released in the churches, new vitality and effectiveness in all the ministries of the United Church of Christ.

II. *The town and country church understanding and serving its community.* Spiritual renewal must not, indeed cannot, remain a private or an internal experience in the life of the church. The spiritually alive church is a witnessing and a serving church. Because its roots are deep in the life of prayer and discipline, its fruits are abundant and varied. The renewed church is a radiant church.

The second phase of our emphasis concerns the responsibility of the church in town and country to study and understand its community, to work for an ecumenical Christian witness to the whole life of the community, and to minister courageously and intelligently to the needs of the community.

In announcing this twofold emphasis, we call upon all the churches of our united fellowship that are located in town and country communities to join with national, conference and synod leadership in commitment to pray, to study and to act as churches that are wholly yielded instruments of God's redemptive will as revealed in the life, death and resurrection of our Lord Jesus Christ. "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" *(Romans* 12:2).

Signed for the town and country committees:

Mrs. Fred F. Berry, chairman, Committee on Town and Country Church (E and R).

Victor Obenhaus, acting chairman, Committee on the Mission of the Church in Town and Country (CC).

MARY P. HARRINGTON

Women make plans for the 75th anniversary of World Day of Prayer

As Congregational Christian and Evangelical and Reformed church women joined other Protestant and Orthodox Christians over the world last March in the annual World Day of Prayer, they were also preparing for the seventy-fifth anniversary of the observance to be held next year.

Prayer Fellowship

Major goals for the anniversary are to double the attendance at prayer sessions with every Protestant and Orthodox church in the United States participating, and to double the World Day of Prayer offering. The 1961 theme will be "Forward through the ages." Mrs. Sue Weddell, formerly of the Division of Foreign Missions, National Council of Churches, is author of the worship service to be used on that occasion.

Through the depth of their prayer this year, church women were preparing for a special feature of the seventy-fifth anniversary—special area prayer fellowships for church women around the world. Five such meetings abroad and forty in the United States and Canada will be held before the 1961 World Day of Prayer, which falls on February 17. Organizational secretaries to arrange prayer fellowships in East Asia, Middle Asia, Africa, Europe and Latin America already have been appointed. The prayer fellowships in the United States and Canada will be organized in consultation with Edith E. Lowry, associate executive director of the Division of Home Missions of the National Council of Churches.

Purposes of the prayer fellowships will be to help women of the churches: 1. Speak together concerning the relevance and power of prayer for the work of God's people in the world today; 2. Share some biblical study of God's action within history; 3. Consider the crucial problems of the particular geographic area; 4. Seek to discover God at work in the midst of these problems; 5. Propose some concerted effort of Christians toward their solution.

Interracial teams of four persons, two of them American, will be sent to each prayer fellowship and a representative from each fellowship will be chosen to report concerns of each area to the Ninth National Assembly of United Church Women at Miami Beach, Fla., October 9-12, 1961. Attendance will be limited to fifty women from each area.

New Projects

The 1961 offering—the goal is $750,000—will be used not only for the ongoing projects but for two important new interdenominational projects. One is a massive literature program in Africa with a training center for African writers. The other is to assist Alaska's growing churches to develop a sense of community and a basic strategy of ministry and witness.

Although it will reach its climax on February 17, the first Friday in Lent next year, the seventy-fifth anniversary of World Day of Prayer will be observed throughout the year. A committee of seventy-five women, appointed by Mrs. William Sale Terrell of West Hartford, Conn., who is national president of U.C.W., will be in charge of formulating and carrying out the anniversary plans.

With Mrs. Paul Moser as chairman, the committee includes the president of women's work of each participating denomination and one additional person named by each president; past presidents of United Church Women and past national chairmen of the World Day of Prayer observance; one representative each of state councils of church women; and other women chosen for their special interest in the observance.

Special Emphasis

On January 1, 1960, Mrs. Emory Ross, long-time missionary to Africa and former U.C.W. public relations director, assumed the post of special executive for the seventy-fifth anniversary, which is a joint project of the Divisions of Home and Foreign Missions and United Church Women. Mrs. James L. Evans is director of the World Day of Prayer program each year.

It is anticipated by the committee that special emphasis will be given throughout the year to the seventy-fifth anniversary by radio and television, through both network and local programs, and in the religious and secular press. A new color filmstrip will be prepared for promotional uses, and plans are being discussed for a 16mm. color film.

Detailed information on plans and programs for this important anniversary may be obtained from Mrs. Emory Ross, United Church Women, 475 Riverside Drive, New York 27, N. Y.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photograph of World Day of Prayer observance in India by Missions Council.

The Family as a Christian Community

CHRISTIAN marriage is never just a one-to-one relationship of two parties. The love that unites the couple is the gift of God, their wedding is "in the presence of God," and God continues to have an active concern for the development and well-being of the marriage through the years.

Once this participation of God is recognized and accepted, Christian home life takes on new dimensions. It becomes as broad as the Father's whole family of mankind, as deep as God's unfailing answer to our most tragic need, and as high as the joy, beauty and majesty of the Creator of the universe.

James Lee Ellenwood in his book *There's No Place Like Home* reminds us that the average family is the most illogical grouping of all human associations — young and old, big and little, with a host of interests, hobbies and varied capacities. What could God have been thinking of when he created families?

Whirlpool of Variety

God in his infinite wisdom knew that if we were all the same, we'd be very narrow and that if we could get along only with our own kind, our characters would be very flabby indeed. The whirlpool of variety that is the average family is God's laboratory for teaching us appreciation for others, mercy, forgiveness, courage and love.

For the Christian the basic ingredient is love. Our working definition of love is: The overwhelming desire and persistent effort of two persons to create for each other the conditions under which each can become the person God meant him to be. How does this love operate?

Let the husband and wife begin by experimenting with the great truth: "He that loseth his life shall find it." This will not be easy. We are scared to open ourselves to others for fear they will take advantage of us, impose upon us or even hurt us. Husbands hate to lose their freedom. Wives hate to become "just a housewife." But as we try to follow God's leading, however feebly at first, we begin to sense the power of love.

ELIZABETH & WILLIAM GENNÉ

We have seen whole personalities remade, unfolding into full bloom like a flower, when they have been surrounded by courageous and intelligent love.

Such experiments would include: 1. A realistic look at our time and work schedules. Do we bring to each other only the frayed and tired fragments of our personalities? Where do we provide for our physical and spiritual recuperation and refreshment? Some couples have even changed jobs in order to have better schedules and more time together.

2. Experiments in understanding each other are always interesting. How much do we honestly tell each other? Have we "given up" trying to communicate some ideas? Do we have a regularly established time when, rested and unhurried, we try "to take the temperature" of our togetherness? Do we lift up our hopes, dreams, goals and plans before God in prayer?

3. How long has it been since we experimented with our financial pattern of earning and spending? Is our work on the job or in the home helping us to help the other to be a better person? Have we become slaves to certain luxuries. which we now regard as necessities? Some couples have made it a practice to review their spending plans every three months. One couple made a list of their "ten most wanted items," ranking them according to priority and worked out a financial plan to secure the top priority.

4. How big is our love? Is it only for the two of us, or does it reach out to include others in our community and in the world? Can we strive for the conditions that help make them the kind of persons God meant them to be?

When children come, the couple will have the most crucial test of their maturity. If they have not learned to give themselves in love to each other it is doubtful if they will be able to meet the demands of the utter helplessness of the newborn babe. As the babe becomes a person, the uniqueness of his own personality needs to be respected. As his capacities develop, the child needs to be given increasing freedom to grow and to fulfill his God-given potentialities. But the child will also need to learn how to live with others.

Experiments to Try

This will lead to experiments such as the following: 1. When the children are young, parents can set the example and create the atmosphere for cooperative planning and living. 2. As children grow older they tend to absorb the family atmosphere and patterns regarding the use of time and money, but they need help to understand their growing responsibilities. Here is where family planning sessions provide the natural setting for family worship. 3. To prepare children to live in God's new world our homes must become not only sanctuaries but also laboratories for building understanding of all races, nations and classes.

By experiments such as these we can extend the dimensions of the Christian community that is our home. Materials for further guidance in experimental growth are available in your church library and church school. But a concern for families is not a neatly packaged program to be added to the busy schedule and promoted vigorously in competition with many other activities. Rather, a concern for families is a movement that permeates many of the existing activities of our Protestant churches in their worship, study and action programs.

Mr. Genné, a CC clergyman, is executive director of the Department of Family Life of the Commission on General Christian Education, National Council of Churches. Photo by RNS.

HONOR THE CHRISTIAN HOME IN MAY

NEW BOOKS ON MISSIONARY

The interdenominational themes chosen by the Commission on Missionary Education, National Council, are: Heritage and Horizons in Home Missions

SAFE IN BONDAGE

By Robert W. Spike

A panoramic view of our twentieth-century world—the culture molders, men in organizational strait jackets, tension-ridden women, lost youth, minority groups struggling to escape prisons of prejudice, and the relationship of these groups to the church. Following a review of past home mission enterprises and their implications for the present, new philosophies and techniques are suggested for our complex modern age.

Cloth $2.75
paper $1.50

Guide

ADULT GUIDE ON HERITAGE AND HORIZONS IN HOME MISSIONS by William C. Walzer, 50 cents.

IN STEP WITH TIME

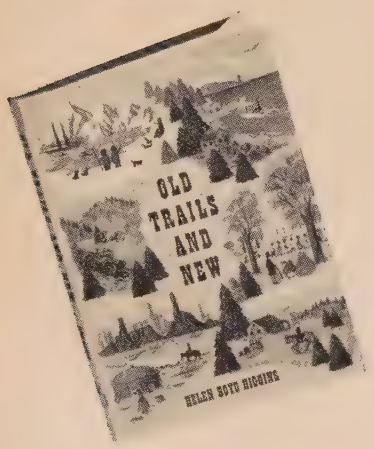
By Fred Cloud

This book for senior-high youth re-creates the rich heritage bequeathed to us by missionaries in America from 1607, when the first settlers landed in Virginia, to the present day. It shows how the program of home missions has kept "in step with time" by standing ready to meet the need of the hour with new techniques but an unchanging gospel. In the same way the church today must be ever alert to changing patterns if it would meet human needs.

Cloth $2.95
paper $1.50

Guide

YOUTH AND HOME MISSIONS: A GUIDE TO STUDY AND ACTION by Fred Cloud, 65 cents.



OLD TRAILS AND NEW

By Helen Boyd Higgins

Two sets of five stories each on heritage and horizons are contained in this attractive book for junior boys and girls. Included in the heritage group are stories on the circuit rider Francis Asbury, on the work of Sheldon Jackson in Alaska, on Good Will Industries and others. The horizons group contains stories on a missionary airplane, a missionary boat, work with refugees, Indian Americans and other groups eager to hear the good news.

Cloth $2.95
paper $1.50

Guide

JUNIOR TEACHER'S GUIDE ON GOOD NEWS TO SHARE by Lois T. Benedict, 65 cents.

HERITAGE AND HORIZONS IN HOME MISSIONS

This theme calls Christians in the United States and Canada to take a long, hard, realistic look at our present-day culture and to ask courageously what are the new and more demanding home mission frontiers in this space age; to examine our rich past and to learn from it but not be limited by it. For children the theme has been adapted to "Good News to Share." Dr. Robert W. Spike, author of the major adult book on this theme, *Safe in Bondage*, is general secretary for program of the CC Board of Home Missions. The junior-high guide, *How to Use "In Unbroken Line,"* is by Lael Henderson of the E and R Board of Christian Education and Publication.

HEMES FOR 1960-61

*THEODORE S. HORVATH

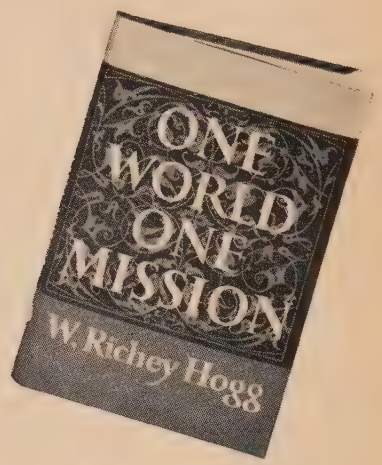
and Into All the World Together. These timely study materials—cooperatively planned and used—give new meaning and impetus to our Christian mission.

ONE WORLD, ONE MISSION

By W. Richey Hogg

A penetrating and comprehensive exploration of the development, significance and meaning of the ecumenical nature of the Christian world mission. New patterns of mission in the midst of a revolutionary world—and their implications for local churches and church members—are presented with such authority and clarity that the reader is challenged to prompt, constructive thinking and action.

Cloth $2.95
paper $1.50



Guide

ADULT GUIDE ON INTO ALL THE WORLD TOGETHER by Irene A. Jones, 50 cents.

WE BELONG TOGETHER

By Frances W. Eastman

The title puts into three words a lesson the author learned from her travels abroad. Through five interesting stories she takes junior-high young people on a trip to many parts of the world to meet people like Boon Tah in Thailand, Ludwig who escapes to West Germany from the Eastern Zone, Cho Tai Kowan who fought in Korea. Young teens will discover that no matter where Christians live, all are faced with the same questions and the compelling urge to witness.

Cloth $2.95
paper $1.50

Guide

HOW TO USE WE BELONG TOGETHER by Barbara North, 65 cents.

HERE AND THERE WITH THE BIBLE

By Elizabeth Allstrom

Primary boys and girls are introduced to Eyenga and her friends in Africa who see a forgotten garden and think of a way to surprise its owner; to Jaime in Brazil who finds the answer to a most important question on a visit to the big city; to Peter in Mexico who helps his parents learn some important words. Ten stories show various means by which the Bible and its teachings have spread into almost all the corners of the world.

Cloth $2.95
paper $1.50

Guide

PRIMARY TEACHER'S GUIDE ON INTO ALL THE WORLD WITH THE BIBLE by Elizabeth Allstrom, 65 cents.

*Mr. Horvath is associate executive secretary of the CC Missions Council.

INTO ALL THE WORLD TOGETHER

This theme expresses the conviction that the Christian mission is the whole church taking the whole gospel to the whole man in the whole world. Older churches and younger churches, Christians of every country, color, culture and communion work together to witness for Christ through teaching, medicine, rural work in every part of the world. For children the theme has been adapted to "Into All the World with the Bible." Dr. Frances Eastman, author of the junior-high book, is on the staff of the CC Division of Christian Education and Henry Tani, author of the senior-high guide, is director of youth work for the E and R Board of Christian Education.

The missionaries' role in South Africa today

EDGAR H. BROOKES

American Board missionary John T. Parsons visits South African miners in compound where they live.

ONE HUNDRED and twenty-two years ago, when Queen Victoria was beginning the sixty-four years of her rule over the affairs of the British Empire, a large number of her disgruntled subjects were leaving the Cape Colony and making their way through the passes of the Drakensberg into the beautiful country of Natal. Much of Natal was depopulated owing to the activities of the great Zulu military monarch Shaka, but there remained in it, especially along the coastal belt, many thousands of African tribesmen.

Early Missions

When the *Voortrekkers* (for so the dissatisfied immigrants were called) reached the coast of Natal, they found already established around Durban the earliest missions of the American Board of Commissioners for Foreign Missions. When they came into conflict with the British garrison sent to occupy Durban, it was the American medical missionary Dr. Newton Adams who cared for the wounded of both sides.

When they found themselves utterly unable to secure the services of any minister of the Dutch Reformed Church from the Cape, it was an American missionary, Daniel Lindley, who became their first minister *(predikant)* and who worked manfully for years in a parish larger than the whole Province of Natal until they secured a minister of their own. He learned the Dutch language in order to be able to do so. The American Board is thus an integral part of the saga of South Africa and its history has been closely intertwined with the history of South Africa as a whole and particularly with that of Natal.

For over a century after Natal had settled down to British rule, the American Board missionaries worked quietly within its borders, still mainly in the coastal strip. They established some outstanding schools and an outstanding hospital while helping to build an indigenous African church.

Now a new era has begun. Almost all schools have been taken out of missionary control, the missionary hospitals are threatened, the Government now in power is very unenthusiastic about English-speaking missionaries, even if they be Americans. In these circumstances is the Union of South Africa a profitable field for American missionary enterprise? Or should the American Board write off its losses, be thankful for the good work done in the past and turn to other fields?

There must be few other areas in the world where Christian influence is more needed than it is at this moment in the Union of South Africa. The still young African church needs men of deep spirituality who can help to keep it on the right track and who know and can preach the word of God. It needs not masters or superintendents but friends. Whatever the political future of South Africa may be, it needs truly Christian men! And Christian missionaries, who by reason of their national affiliation cannot very well take part in South African political quarrels, are surely the very men to extend that friendship.

It becomes more and more important that the right men be sent out. Above all they must be men whose experience of God is real, personal and compelling.

In one way the African church is mature. Its ministers can now do all the formal work of organization. Therein may lie a danger because that formal work, previously done largely by white missionaries, may tend to take up a very large proportion of their time. It would be tragic for missionaries of any denomination to have at this stage to give the major share of their time to this organizational task, though their advice unobtrusively given may well be helpful. Their main work should be what one of the modern translators of the New Testament has described as "maintaining the spiritual glow."

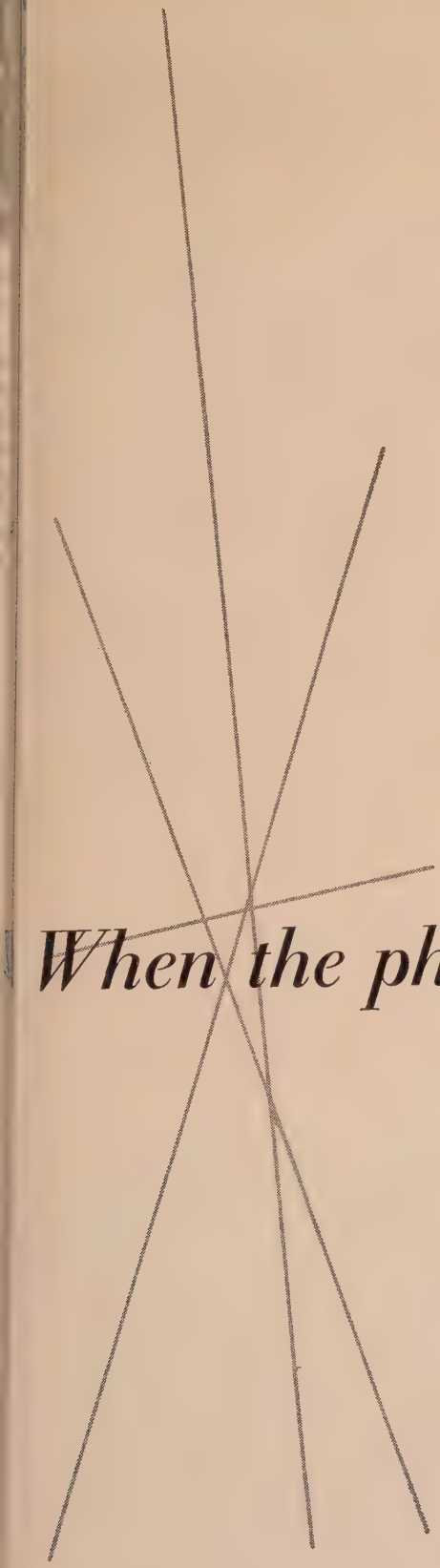
Relevant Gospel

There are other ways in which white missionaries may still be of significant value to the Union of South Africa. They will have natural affiliations with some of the white churches as well as with the black, and they could be of great help in maintaining some degree of ecumenical spirit and in making the gospel relevant. The churches in Africa need fellowship with the world-wide church. Missionaries coming from the United States can well be regarded as ambassadors or liaison officers with that world-wide church.

I do not believe the present Government in South Africa thinks of American missionaries as "foreigners" in an altogether derogatory sense. Their nationality may well stand in their way if they are so ill-advised as to take an active part in political activities, but otherwise they will not work under insuperable difficulties. Their path will not always be smooth. Government laws and regulations may sometimes hinder their activities. Beginnings made by Adams and Lindley and the solid work of the century since their day may well be surpassed in importance by the quiet, unobtrusive work that dedicated, unselfish and deeply spiritual missionaries can give in the altered circumstances of the South Africa of our day.

This in another in the series of articles on "Africa," the interdenominational study theme for 1959-60.

Dr. Brookes, a noted historian and political scientist, has taught at the University of Pretoria and the University of Natal in South Africa. For many years he was principal of Adams College, an American Board school taken over by the South African Government. Photo by Stanley H. Wilke.



When the photographer leaves!

MARY JANE IRION

THE mail has just come and on the cover of a pamphlet from the church there it is again — another picture of "The Christian Family." Nice picture. Father, mother and two children smilingly working together around a table, while a waggy-tailed cocker spaniel looks on.

Yet something bothers me and I don't know what. I squirm uncomfortably and wonder. Then, filmstrip-fashion, across my mind's eye pass "Christian Family" pictures I've seen through the years — different faces, different poses, yet there is something unreal about the composite picture. What is it?

Ah, I have it! The Christian family seems to be always quietly nice. Faces range from interested expressions to little smiles to toothy grins. Apparently the church's expectation for its families is that they be always angelically amiable! Perpetually perfectly pleasant! Consistently casually charming!

Now I really squirm. For our family isn't! Oh, there are many times when the camera might catch us looking like a church-pamphlet cover family, but on the other hand, there are times when— well! We are sometimes sullenly silent. Frequently frankly fighting. Yet we are a Christian family!

Oh, that pamphlet cover in my morning mail! I wish it would show me just once nice big brother clobbering little sister with a scientific, educational toy as darling little sister sticks out her tongue until you can almost hear the "Ya-a-a-a" that goes with it. And gentle, sweet mother shaking her forefinger indignantly, mouth wide open in loud commands that bring the neighbors' heads out of their windows. And father, dignified, composed father, with his eyes rolling heavenward and his face purpling!

The point is this: the Christian home, even the most dedicated Christian home, does not escape the clashes of two or more personalities bumping into each other. Such clashes are normal, inevitable and even, to a degree, desirable. Conflict is a fact of life that families must face and so must the church.

Take our family, for instance, since we are shamelessly revealed already. Here we are, four high-spirited individuals with the following motley characteristics divided among us: one is habitually practical and methodical, one swings always on a star, one is stolidly determined, one explodes dramatically like Maria Callas. Add to that the fact that two of us love periods of long, uninterrupted quiet and the other two (guess which!) are noise personified. Now anybody can see that conflict in this house is inevitable! Bound together with love, no one of us would trade any of the rest of us for anyone else in the world. But always angelically amiable we are not.

It seems to me that the frequency and kinds of conflict in a family vary much more with personality combinations and living conditions than in direct proportion to the religious dedication of the family. This is not to say that the church's witness has no bearing on family conflict. It does indeed! It makes us suffer under it more intensely and long more passionately for the uninterrupted, ideal state of the Christian home. And it teaches us how to use the conflicts creatively, how to forgive and love and try again without ceasing.

It teaches us how desperately we need the forgiveness and love of God. We need every help and guide that the church offers for family life. It has much to say about conflict but it does not erase it.

From a family whose name many readers would immediately recognize and honor for its outstanding Christian leadership comes this gem of a story. It seems that the new neighbor had come in to say: "If you hear us yelling next door, don't think we're fighting. It's just that my husband is hard of hearing and we all have to raise our voices." Whereupon my friend, the mother of the family replied: "Well, if you hear us yelling over here, we're fighting!" So the next time you see a picture of "the Christian Family" all smiling and serene and nice, don't jump to conclusions. Just wait until that photographer leaves!

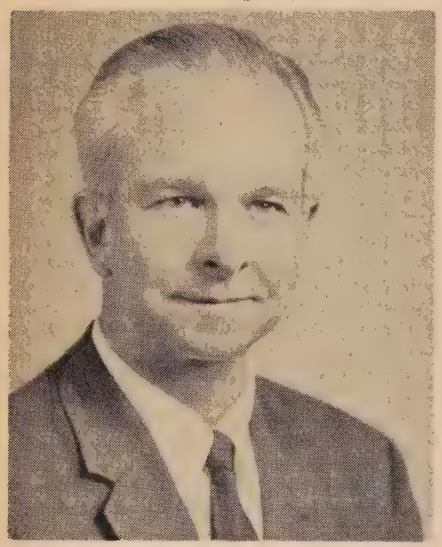
Mary Jane (Mrs. Paul E.) Irion is the wife of the professor of pastoral theology at Lancaster Theological Seminary, Lancaster, Pa.

NEWS

WITHIN THE UNITED

CC HEALTH AND WELFARE SECRETARY APPOINTED

Office of Communication



THE Rev. Lawrence M. Upton has been elected the first secretary for health and welfare of the Board of Home Missions of the Congregational Christian churches. As such he is a member of the board's Division of Church Extension and Evangelism in New York City.

In announcing the election, Dr. Truman B. Douglass, the board's executive vice president, said Mr. Upton's primary responsibility will be "the correlation of information about health and welfare agencies of the Congregational Christian churches and their agencies."

He will also "counsel with welfare institutions and agencies related to the Congregational Christian tradition, serve as liaison between Congregational Christian churches and social workers, and develop programs in the field of the churches and social welfare, geriatrics, mental health and institutional services."

Mr. Upton comes to his new position from the pastorate of the new United Church of Christ in West Hartford, Conn. Prior to that, he was director of Hartford's Congregational City Missionary Society and also executive secretary of Church Homes, Inc., a subsidiary of the Christian Activities Council that provides housing for elderly people.

A native of Montana, Mr. Upton was graduated from Grinnell College in Iowa in 1937. He received his ministerial training at Chicago Theological Seminary; Garrett Biblical Institute in Evanston, Ill.; and Union Theological Seminary in New York City. He was ordained a CC minister in 1940 and served churches in Boulder, Colo., Brainerd, Minn., and Chicago.

PHILADELPHIA PASTORS STUDY INNER-CITY PROBLEMS

EIGHTY-FIVE ministers and laymen participated in the recent Philadelphia Conference on the Church and Urban Renewal, sponsored by the joint Committee on the Urban Church of the United Church of Christ.

Planned under the leadership of Dr. John H. Shope *(left)*, secretary of city church and urban strategy (E and R), the conference served as a demonstration that could be followed by groups of churches in any city.

Drayton Bryant, director of community relations of the Philadelphia Housing Authority, and Perry Norton, urban planning consultant of the National Council of Churches, analyzed the complex problems that confront churches in central city areas. Philadelphia's comprehensive urban renewal plan was presented and discussed by John Halko *(right)*, director of church planning of the Philadelphia Council of Churches; the Rev. Wilmer H. Long, president of Philadelphia E and R Synod; Edmund Bacon, executive director, Philadelphia Planning Commission; and William Ludlow, planning director of the Redevelopment Authority. Mrs. Dorothy Montgomery *(second from left)*, managing director of the Philadelphia Housing Association, outlined the program of the association and urged the churchmen to provide the dedicated leadership that is the tradition of the church in this area of concern.

A panel describing how some churches have witnessed to Christ in older city areas was conducted by the Rev. Joseph W. Merchant *(second from right)*, secretary for inner-city church of the Board of Home Missions (CC).

BILLINGS CHURCH HOLDS UNION LENTEN SERVICES

LIKE a number of downtown churches in the heart of business districts, First Congregational Church of Billings, Mont., elected this year to provide Lenten services for the business community. The Rev. Dr. John F. McClelland in his first season at Billings invited all interested persons and ministers of neighboring churches to share in a noon-day service each Wednesday during Lent. The theme was "The good news of the gospel: what is it?" Organ music preceded the worship period, which included scripture reading, prayer, music and a brief sermon.

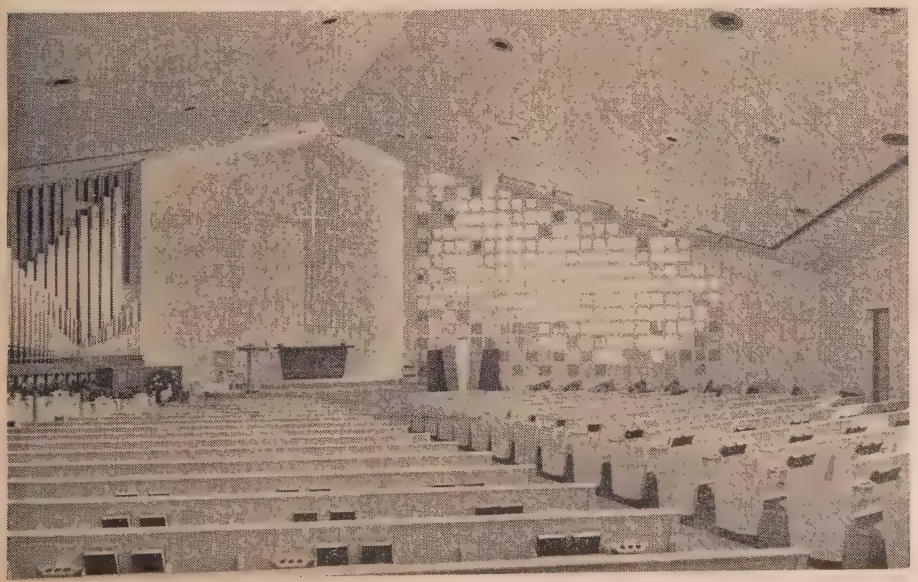
During Holy Week services were held daily, climaxed by a Maundy Thursday communion service. The cooperation of neighboring ministers increased the sense of Christian fellowship. Photo shows a group at lunch after a worship service.

NEW CHURCH REPLACES ONE DESTROYED BY FIRE

TWO years and two months after its ninety-year-old church had been totally destroyed by fire, St. John's E and R Church of Freeport, Ill., was ready to move into and to dedicate a modern structure that had been carefully designed to serve the worship, educational and fellowship needs of the congregation. The cost of the new edifice plus the 4-acre plot and furnishings was about $450,000.

The church is entered through a sheltered courtyard. From the triangular narthex one may go directly into one of the three major divisions of the building. The photograph shows the nave and chancel of the sanctuary, with the great cross hanging over the altar as the center of worship. The cross has been designed to produce the dual symbolism of the cross and the star of Bethlehem. The organ and choir are at the left of the chancel. The right front wall is an abstract window, constructed of pre-cast concrete block frames in which are mounted various patterns of ceramic tile and colored glass. The pews seat 500 worshipers.

William Wollin



The church-school wing consists of six large rooms designed after the pattern of modern public school construction. An administrative section adjoins, with pastor's study, church office and work room, as well as a large library, which serves also as a conference room. The multi-purpose fellowship hall, which occupies another wing of the building, is fully equipped with stage and kitchen facilities.

Principal speakers at the dedication services were President F. W. Schroeder of Eden Seminary and Dr. William L. Rest, president of North Illinois Synod. The Rev. Chester H. Uthlaut is pastor.

Continued on next page ➧

YOUNG PEOPLE SELL *HERALD* SUBSCRIPTIONS

TEN per cent of the members of the Congregational Church at Rockville Centre, N. Y., have become new subscribers to *United Church Herald* because the Pilgrim Fellowship in that church made a determined effort to reach that goal.

This is how it happened. On a recent Sunday morning fifteen young people in Rockville Centre called on families in the church to solicit subscriptions to the *Herald*. On the Sunday before a PF'er had announced the project in the morning service and the goal that the young people had set for themselves. They needed about 100 new subscribers, he said.

Their minister, the Rev. Paul F. Battenhouse, gave them a list of prospects; *United Church Herald* sent sample copies and suggested procedures; and the young people carefully planned their campaign strategy. A letter signed by PF President Eric Westberg went to all prospective subscribers soliciting their support and articles prepared by the young people appeared in the monthly parish paper. Posters placed around the church building and artistic inserts distributed with the morning bulletins —all prepared by the young people—made certain that all knew of the campaign.

At the close of the Sunday worship service young people were on hand in the narthex of the church to accept subscription orders. Thirty-two were received that first day. The following Saturday, after breakfast together at the church, the young people set out in teams of two to call on prospective subscribers *(see photo)*. By nightfall they had a total of eighty subscriptions and by the close of the service on the next Sunday they had their 100.

"Every Christian group needs to see itself making an immediate contribution of some kind to its own church community," comments the Rev. Ralph E. Ahlberg, assistant minister, in reporting the project. "In many fellowships, unless the chancel needs painting or there are leaves to rake, a Christian action project is difficult to find and even more difficult to make meaningful. In selling *United Church Herald* our group felt that in some sense they were a part of the impact this magazine would make upon the homes it enters. And because our campaign was eventually successful, we could present every new member of our church a one-year subscription."

CHICAGO AREA CHURCH KEEPS PACE WITH GROWTH

BELLWOOD, Ill., was a sparsely settled farming community in 1901 when its first Protestant congregation was founded. Today, Bellwood is one of the most modern and rapidly growing communities in the Chicago metropolitan area. Its oldest Protestant church has continued to keep pace, too, as evidenced by the beautiful new church of contemporary design that the congregation recently dedicated.

The old church was erected in 1902 and enlarged on several occasions. According to Peace E and R Church's pastor, the Rev. Edward L. Kohlmann, members of this church have been responsible for the founding of at least three other congregations now flourishing in the area.

The new $250,000 edifice is expected to solve the congregation's growing pains for years to come. The L-shaped plant includes a large lannon stone sanctuary and a spacious, ranch-style education and fellowship wing. The congregation has grown to 550 communicant members, and the church-school enrollment has risen accordingly.

A huge limestone reredos, extending from floor to ceiling, dominates the chancel end of the sanctuary *(see photo)*. A hand-carved "Tree of Life" winds gracefully up the limestone wall. Eight symbols appear in its "branches," culminating in the Eye of God at the top. Cantilevered from the reredos are a 20-foot walnut cross and a dark green marble altar. A large clerestory skylight floods the "Tree" and the rest of the chancel with natural light.

The choir stalls and the console for the pipe organ are in the chancel. Antique stained-glass windows in the narthex and nave depict sixteen incidents from the life of Christ. The huge triangular window in the façade shows the Ascension. The sanctuary seats 490 persons. A social hall will accommodate 250 for dinners or 350 for assemblies. Seven permanent classrooms, two offices and other facilities are also located in the education-fellowship wing.

Herlin Studio

MRS. ROOSEVELT ADDRESSES UCC STUDENTS

MRS. Eleanor Roosevelt recently spent a busy afternoon and evening at First Congregational Church of Cambridge, Mass., speaking to several groups of university and high-school young people.

With a group of about thirty students from Harvard and Radcliffe, she stressed the need in a democracy for conversation between the government and its citizens, and the importance of the President's role as educator, interpreting what is going on in government.

That evening, in an address to a large audience composed equally of university and high-school students, Mrs. Roosevelt emphasized the international significance of what young people in this country do and called upon American youth to learn languages and prepare for responsible world leadership. She pointed out the youthfulness of delegates representing new nations that have recently been given membership in the United Nations.

Following her address, Mrs. Roosevelt met informally with about thirty high-school students who asked many questions, ranging from "Mrs. Roosevelt, did you have anything to do with the New Deal?" to "Do you have a statement to make on the forthcoming election?" The group included members of Pilgrim Fellowship of First Church, the president and vice president of the Massachusetts Pilgrim Fellowship and officers of the Massachusetts United Christian Youth Movement. The Rev. Horace Seldon, conference secretary for youth work, helped them prepare the questions.

The Rev. Edward G. Spradling, director of Christian education at First Church, reports: "What Mrs. Roosevelt said was important, but more important was the quality of personality she expressed. She not only told these young people they were important, but she showed that she really believed they were by coming to them in the face of one of the worst snow storms in Boston history."

Congregational Christian churches and the United Presbyterian Church work together in a united ministry to Harvard and Radcliffe students, with the Rev. James R. Blanning of First Congregational Church and the Rev. Richard E. Mumma, Presbyterian, serving together as university pastors. Dr. John H. Leamon is senior minister of First Church in Cambridge.

Judith Harrington

UNITED CHURCH OBSERVES 30TH ANNIVERSARY

DANFORTH United Church of Syracuse, N. Y., is said to have been the first congregation in New York State to result from the organic union of churches of different denominations. Danforth Church was organized on January 1, 1930, through the merger of the South Salina Street Christian Church with the Danforth Congregational Church.

It maintains full fellowship in both parent denominations through the New York Congregational Christian Conference and the New York and New Jersey Christian Missionary Association of the Disciples of Christ. Cooperative relationships also exist with the Council of Churches of Syracuse and Onondaga County, the New York State Council of Churches, the National and World Councils of Churches.

"Our heritage is the great tradition of religious liberty nurtured in America and in that sense we are a liberal church," says the Rev. Charles D. Broadbent, Danforth Church's present minister. "Through freedom of the individual conscience we seek to live in those ways of the Lord made known or to be made known to us."

The minister and consecrated members of the congregation maintain a progressive program of Christian education, evangelism and service. Freedom of choice as to the form of baptism is recognized and the Lord's Supper is observed each Sunday.

Danforth Church, which now has more than 650 members, supports the Rev. and Mrs. Harold W. Fryday, missionaries to the Philippines, and the Rev. and Mrs. Victor McAnallen, who serve in Thailand.

Guest of honor at a recent anniversary celebration was the Rev. Archie B. Bedford *(right)*, the organizing minister. Others in photo are *(left to right):* Mr. Broadbent; Mrs. Broadbent; the Rev. A. Claire Potter of Rochester, N. Y., who spoke for the New York Congregational Conference; Arthur S. Darrow, anniversary chairman; and Mrs. Bedford.

NEWS of the WORLD

INDIANA MINISTERS RE-STUDY THEIR JOBS

E. W. Newman

WHEN a group of ministers in the Evansville, Ind., area was asked to list their regular activities in the order of importance, they responded as follows: preaching, teaching, worship leadership, pastoral services, parish administration, community and denominational services, in-service training.

But when they kept a careful record of the way in which they actually spent their time during a two-week period, the emphasis proved to be quite different. They discovered, for example, that they were spending the equivalent of more than two full eight-hour days each week in parish administration alone, with the balance of the time distributed over many other activities.

These were the findings of a self-study course for ministers conducted at the Whirlpool Corporation of Evansville under the title "Work simplification" and taught by Charles J. Wagner, an industrial engineer *(see photo)*. Nearly one-half of the twenty-two ministers in attendance were members of the United Church.

A careful time check kept over a two-week period revealed that the men spent an average of 67.7 hours per week in church work. Some of the findings of the group, as reported by the Rev. Friedrich O. Rest, pastor of St. Paul's E and R Church, included:

(1) Ministers and lay church workers spend about twice the time on preparation as on actual performance, indicating a thoughtful approach to church work;

(2) If any change in emphasis is to be made, it must be accomplished through a deliberate redistribution of time, since the average minister has no additional time to give. "How to work smarter, not harder" would seem to express the need;

(3) The minister must give more thought to the skillful management of his time, possibly adapting a maxim of business: "Productivity depends upon method."

E AND R CHAPLAIN GIVES BIBLES TO RUSSIANS

U. S. Navy

THE first United States naval vessel to visit Russia since the days of World War II had as its chaplain the Rev. Lester I. Somers, a minister of the Evangelical and Reformed Church.

The U.S.S. Maury, a hydrographic survey ship named after Matthew Fontaine Maury, one of the greatest hydrographers of the world, has been surveying Atlantic and Pacific waters since 1946. In the course of a recent Mediterranean tour it stopped for a visit at the Ukrainian city of Odessa on the northwest shore of the Black Sea.

Buses provided by Intourist, the government-controlled travel agency, took the officers and men on a guided tour of the city. Later, on several occasions, citizens of Odessa were invited to come aboard the Maury and to inspect parts of the interesting vessel.

Photo shows Russians filing past a religious display table set up by Chaplain Somers and members of the crew. Chaplain Somers reports that the ship's stock of Bibles and testaments was reduced by several hundred copies that day as both men and women asked to have copies for themselves.

The people were uniformly cordial and friendly, according to Chaplain Somers, but he gained the impression that their knowledge of God and the church was decidedly limited. "We found people who thought every American was compelled to attend religious services," he said. "Only occasionally did I talk with people who spoke of world peace in terms of Christian motivation or understood what I meant when I did."

RELIGIOUS PRESS TAKES STAND ON SOCIAL ISSUES

RNS

THE increasing concentration on social issues by America's religious press was forcefully demonstrated at the forty-first annual convention of the Associated Church Press, which includes 163 Protestant and Eastern Orthodox publications in the United States and Canada with a circulation of nearly 16,000,000.

Meeting in Washington, D. C., last month, the editors heard several addresses, including one by Vice President Richard M. Nixon *(see photo)*, on a variety of topics ranging from the dangers of communism and materialism to race relations, birth control, foreign aid programs and disarmament. But paramount attention was centered on the challenge posed by obscene literature.

The Associated Church Press called upon its member publications to launch a united program of education to alert Protestant and Orthodox church members to the problem of obscenity. It specifically recommended that as many periodicals as possible designate September 1960 for emphasis on this problem "in order to make a concerted attack upon it."

On the race question, the Associated Church Press set an example by adopting a resolution bearing on the sit-in demonstrations by Negroes and whites in southern communities that bar Negroes from eating places. It expressed "gratitude" for new demonstrations of nonviolence and reconciliation in race relations and urged its members to interpret these events in a way that emphasizes their Christian and democratic character.

In another resolution, the A.C.P. took a forthright stand against what it said were baseless charges against the National Council of Churches in the wake of "irresponsible and unscrupulous attempts to spread suspicion against Protestant clergymen, their churches and agencies on the charge of sympathy for communism."

SWEDISH CHURCH ORDAINS FIRST WOMEN MINISTERS

RNS

IN ceremonies broadcast by radio and television throughout Sweden and in many other sections of Europe, the Swedish State Lutheran Church ordained the first women ministers in its 443-year history.

They were Elisabeth Djurle, 30; Margit Sahlen, 46; and Ingrid Persson, 47. All were educated at Uppsala University, principal Swedish theological faculty.

Pastor Djurle was ordained by Bishop Helge Ljungberg in the Stockholm cathedral. She will be a curate in Nacka, near the Swedish capital.

Archbishop Gunnar Hultgren of Uppsala, primate of the Swedish church, officiated at the ordination of Miss Sahlen *(right)*, who will serve at Oesterskaer.

Pastor Persson, who will take up her duties at Oernskoeldsvik, was ordained by Bishop Ruben Josefsson of Haernoesand in that diocese's cathedral. Record crowds filled the three churches for the ceremonies, which were hailed by the press as a "signal event" in the Lutheran Church's history. Ordination of women has been a controversial issue within the denomination for years. In 1958 the church's General Assembly endorsed their ordination after a bill permitting women pastors was passed by the Riksdag (Parliament).

BOOKS

THE FAITH WE PROCLAIM

By Elmer J. F. Arndt *(Christian Education Press, $2.50)*

LIKE most churchmen, members of the Evangelical and Reformed Church have sometimes wondered about the characteristic beliefs of their denomination. This book, written in response to a request from President James E. Wagner and the E and R General Council, aims to meet that concern. The Theological Committee of the denomination worked cooperatively in developing the thought of the book. It gave the job of writing to Prof. Elmer Arndt of Eden Theological Seminary.

The book specifically denies any "official" denominational theology, but seeks to describe "the doctrinal viewpoint generally prevailing in the Evangelical and Reformed Church." In a church of such freedom and diversity one might question even this modest aim. But the committee has succeeded. This does not mean that it expresses unanimous judgments of the church or even a general average within this church. But it has discovered and stated plainly the convictions that have formed this church and that it now brings into the United Church of Christ.

The author specifically rejects the aim of expressing a doctrine unique to any one church. He sets out to state the universal Christian faith with emphasis on the acts of God as the Bible testifies to them. Thus the tradition of the Protestant Reformation clearly influences this expression of the faith of the whole church. In this way the book manages to be irenic without being vague.

The Faith We Proclaim is directed to Christians who take the Bible seriously though not woodenly. It is not written for skeptics. It makes no attempt to argue for the truth of Christian faith, to discuss the peculiarly modern problems of belief, or even to persuade the doubtful—except as the statement of the faith may in itself be persuasive.

The chapter on "The Bible" is a good example of the outlook that pervades the book. The Bible is authoritative, says Dr. Arndt, because it bears witness to Christ. Hence one can hold a high view of the authority of the Bible while still recognizing diversity within it. There are inconsistent ethical teachings within the Old Testament, and Jesus sometimes echoes, sometimes revises the inherited moral law.

The New Testament, by its own testimony, includes different levels of authority. Thus Prof. Arndt's exposition avoids slavishness to the pattern of biblical literalism. On the other hand he does not leave the Christian free to "pick and choose" according to personal preference. The Christian reads the entire Bible with the criterion of the revelation in Christ.

Roger L. Shinn

Professor of Christian ethics,
Union Theological Seminary,
New York City.

GOD AND MAN IN WASHINGTON

By Paul Blanshard *(Beacon Press, $3.50)*

READERS have come to look to Mr. Blanshard for factual, well-documented and timely information. They will find all of this in this latest book. It is timely not only because it deals at length with the issue of whether a Catholic should or should not be elected to the Presidency, but he examines the issue from a much broader perspective—the church-state struggle in the Supreme Court, Congress and the Presidency and its implications for public education, marriage, divorce, birth control, censorship and the use of public funds for parochial schools. The election year brings all of these fields into sharp focus and suggests an immediate need for thoughtful study by Protestants.

The title of the book is somewhat misleading. It does not deal exclusively with what is happening in Washington but with what national organized religious groups—Protestant, Catholic and Jewish—are doing to bring pressure on our representatives there. It calls on all citizens, churched and unchurched, to make these issues their concern.

Public leaders in Washington are under tremendous pressure. In making decisions they increasingly turn to the representative religious bodies for an understanding of the public will. They know the growing strength of the church, and its growing interest, but for the same reason they practice great caution so as not to yield to pressure from one group for fear it will alienate another group. This should be recognized by church groups when they expect Congressmen and others to act in their interest.

This book is invaluable to church groups as they seek to expose themselves to the religious issue and to make an appraisal of the problem before us. It may suggest that the separation of church and state is at times very narrow; in fact, one may question whether it is altogether possible. This is not so much a problem for the public official as for members of church groups for they have areas where they enter into a common cause with the state.

The question of whether or not a Catholic should be disqualified for the office of President receives major consideration. While the author deplores bigotry on the part of both Protestants and Catholics, he calls for a vital examination of the whole issue and believes that American citizens have not only the right but the duty to expect of a candidate that he declare his position on policies laid down by the church in the fields of conflict. It seems to us that not only should the candidate be expected to state his position but that church groups should know whereof they speak and speak with unbiased effectiveness for the common good and the support of our free institutions. Protestants are hard put at this point.

Henry C. Koch

Pastor,
Concordia United Church
of Christ (E and R),
Washington, D. C.

RELIGIOUS DRAMA 3

Edited by Marvin P. Halverson *(Meridian Books, $1.45)*

BISHOP James Pike once said that most plays in the church are like "a costume party with an Arab theme." If this is true of your church, then *Religious Drama 3* is a way out. If you have wanted to produce or have a group reading of some religious drama that has both integrity as art and religion, such drama is in this volume.

The first play, entitled "The Last Word," is worth the price of the book. Written by a San Francisco playwright, it deals with a husband and wife confronted with the imminent end of the world, who are finally led to honest conversation. The litanies to modern saviors that flavor the play are known intimately to sensitive modern churchmen. This play is useable for worship or as the basis for discussion with high-school or adult groups.

Four other plays, all short, can be used in local churches to good effect. They are "The House by the Stable," "Grab and Grace," "It Should Happen to a Dog" and "Santa Claus." None of them is simple but each will evoke discussion and thought. I have less enthusiasm for "Let Man Live" and "The Gospel Witch."

I have saved the best until last, for "Billy Budd," an adaptation from Herman Melville's story, is for me one of the most moving religious plays of our time. Through reading and/or production in your church people may be led to a new understanding of the relation of good and evil and of the nature of Adam and Christ.

David S. King

Chaplain (CC), Amherst College.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

On Being a Good Neighbor

FRANK A. KOSTYU

"Mrs. Brown certainly does have a green thumb!" That is what everyone said as they passed by her home. Her yard looked clean and neat. Her lawn was well kept. The colorful rose garden drew the attention of every passerby. This garden spot was, in short, the showplace of Elm Street.

One day a new family moved into the neighborhood. Friendly Mrs. Brown greeted them with a warm smile. She always tried to be a good neighbor. The next morning, however, her smile quickly turned to a frown. The dog that the new neighbors brought with them had found his way to Mrs. Brown's flower bed and some of her prize winners had been broken and trampled.

Sore Spot

The dog soon came between the new family and Mrs. Brown and the sore spot began to fester as the neighbor's pet continued its particular liking for Mrs. Brown's yard. It enjoyed digging in the soft ground as much as she did. It was not too long before the new family and Mrs. Brown began to communicate through the police department and the whole neighborhood became divided over dogs and flowers.

This situation is re-enacted in many neighborhoods. If it is not pets, then it is children tramping over neighbor's lawns and through their gardens, children laughing, playing and shouting while the night-shift factory worker tries to sleep or the shut-in tries to get some rest.

When it comes to getting along with the people on our street, we need to use skill and patience. It means more than just keeping the children and pets out of flower beds. It requires all the tact and understanding one can muster.

In a true neighborhood there are no outsiders. Each one should draw a circle big enough to take his neighbors in. But it is not easy sometimes. When a family moves to a new neighborhood they have a feeling of insecurity. They have left behind old friends and relationships of long standing have been broken. When there is a special welcome waiting for them, they feel wanted and are grateful.

One neighborhood I know of has made it a practice to provide newcomers with dinner on the first evening in their new home. After notifying the family they are coming, the neighbors take food to the house at an appointed time. In this way the whole community has achieved a sense of unity through an act of kindness.

Special Guests

In another community a woman makes it a practice to invite all the women on her street for coffee when a new family moves into the area. The newcomers are the special guests and are introduced to all the others. A neighborly welcome to a new neighbor is a good opportunity to offer information about the schools, libraries, markets and churches.

When neighborhood problems do arise they must be handled tactfully. Take the case of the man who took an unusual pride in keeping his yard clean and orderly. The family living in back of his house was especially careless about trimming the hedge separating the two lots, letting it grow out of control until it was an eyesore. The first impulse of the neat yardkeeper was to go over and tell his neighbor that frankly he ought to clean and trim his hedge. On thinking it over, he decided it would be better to act more subtly.

If he cut some of the hedge for his neighbor, perhaps the man would get the idea. Or he might stand looking at the offending hedge and shake his head dolefully when the neighbor was out in the yard. In talking with a friend about the problem he was reminded that "each man's home is his castle." This needs to be remembered if neighborhood friction is to be avoided.

Even though some things a neighbor does are distressing, it is best to be patient. It may be that there are habits that each one of us has that irritate others. It was Tolstoy who said, "Everyone thinks of changing the world, but no one thinks of changing himself."

Then there was the man who told the superintendent of the apartment building where he lived: "I don't like to complain about my neighbors but at 4:00 this morning the folks above me began stomping and banging on the floor." "Did they wake you out of a sound sleep?" asked the concerned superintendent. "No," replied the tenant. "It happened that I was practicing on my trumpet at the time."

Certainly it does not pay to lose one's temper in dealing with neighborhood problems. We need to guard our emotions and watch our anger. A man in a large midwestern city failed to control his. When a neighbor built a swimming pool, the water splashing over the edge made his yard wet and muddy.

Social Crisis

Instead of cooperatively trying to work out this problem with his neighbor he let his steam boil over. One day he went out to the yard in a rage and fired his shotgun into a group of swimmers, fatally wounding one and seriously injuring others.

One of the trouble spots in neighborhood relationships is the problem of gossip. Social crises are often brought about by careless conversation. A near tragedy was the result of some neighborhood stories. A neighbor noticed the frequent male visitor to the house next door. She told her backyard friends and rumors began to circulate. The out-of-proportion story finally came back to the husband who learned upon inquiry that the man was his wife's brother who had been in prison. His wife had been trying to keep her brother's past a secret.

Teen-agers also receive their share of spying. This is the theme of the stage play "The Restless Years." Gossip of town scandalmongers concerning the innocent romance between a pair of teenagers made a mountainous affair. A good neighbor will make it a point to kill gossip. When he hears it he will prevent it from spreading by refusing to listen or by refuting it out of his sincere esteem for the maligned person.

Mr. Kostyu is minister of Immanuel Evangelical and Reformed Church in Alliance, Ohio.

Continued on next page ▸

Norman Vincent Peale writes about how many times people ask him why they are not received warmly into the neighborhood or community. "On the surface they seem attractive enough and there is no apparent reason for their rejection. But time and again deeper probing will reveal their lack of respect for other people. It is not that they necessarily feel or act as though they were superior. They simply do not regard others as important or have any interest in them. There is no outgoing appreciation of persons with whom they have contact—no communication of respect for the other fellow's personality."

The best neighbors are the people who demonstrate a regard for others and who show kindness, courtesy and sympathy. It may be helpful to say to ourselves of others: "This man is a child of God created in his image." This will increase our respect for everyone and we will be more likely to see the good in others.

Good neighbors can be healers as well as helpers. We are all faced with problems and some people feel better when they can talk out their difficulties with a neighborhood friend. However, such revelations must be kept in complete confidence. The good "counselor" keeps his neighbor's secrets. He does not try to offer advice in complex family situations. Instead, he may suggest a conference with a trusted minister, doctor or social worker. A good neighbor can give first aid to save a person's faith, marriage or home, but he withholds criticism and does not pass judgment.

A good neighbor must have a desire to cooperate with his neighbors. There is a Korean legend that tells of a native warrior who died and went to heaven. Arriving at the portals he said to the gatekeeper: "Before I enter, I would like you to take me on a tour of hell." The request was granted. In hell he saw a great table richly filled with the choicest foods. But the people were starving.

"Why?" asked the visitor.

The guide explained: "Everyone who comes to hell is given a pair of chopsticks that are five feet long. They must be held at the end. With these, each person is to secure his food. But you can see they cannot eat with them. It always goes past their shoulders and misses their mouths." The visitor agreed that this was hell and asked to be returned to heaven.

In heaven, to his surprise, he saw a similar room. There was the table loaded with the good things of life, but the people were happy. Joy, laughter, peace permeated the atmosphere. The visitor asked inquisitively: "How does this happen? You must not have chopsticks here."

"Oh, yes," the guide replied, "they have the same chopsticks, they are the same length, and they must be held on the end. But you see, these people have learned that if every man feeds his neighbor, he too will be fed."

Good neighbors learn to be happy by showing concern for each other. Nineteen hundred years ago man was given the soundest principle for getting along with his neighbors. The plan called for two rules to bring peace into every community: love God with all your heart, mind and strength and soul and love your neighbor as yourself. If a neighborhood is to find the key to abundant living, this is sound doctrine. In fact, no advice has ever equaled it.

No Easy Answers

(Continued from page 6)

have resulted in a cult of arm-chair "psychologizers" equipped only with technical words incorrectly used. A diet of common sense and caution would seem indicated if we are to evaluate these "blanket" approaches to life.

What then of certainty? How can we Protestants speak out with conviction and clarity? Here I must beware lest, having surveyed the easy answers of others, I present another one to take their place. Let us suppose, first of all, that there is a sense in which we can have certainty and further, that this is the bedrock for our faith and practice as Protestant Christians. What is the clue to this certainty?

A very simple analogy may help us at this point. Perhaps our attempts to understand life as adults can be compared to the efforts of a child to make sense of his own immediate environment. The world is strange to him indeed. Many concepts and explanations of the things around him are simply beyond him. Like some adults, he may pretend to understand more than he does (easy answers) and thereby block himself from further learning. Or, under severe conditions, he may be so baffled and discouraged by his world that he withdraws (emotional illness). Generally, however, he manages to live and grow even though he doesn't fully understand.

The reason is that there is something that is far more important to him than answers and concepts—love! If he lives in the sure knowledge of his parents' love and protection, for instance, he has more than enough to help him along. This is a kind of "knowledge" that is deeper and more satisfying than factual knowledge. It is this deeply personal experience of "knowing" and "being known" that counts in human relationships.

Practical Certainty

Might this be the key to our search for religious certainty? Is there an Answer (deeply personal) that is available to us even when there are no answers? Is there a Presence that can uplift and strengthen us even when our attempts to understand it baffle us? This would seem to be what we need and, interestingly, this seems to be the kind of solution that we see in the thought and experience of St. Paul. Paul combined humility before God's greatness with a kind of practical certainty. He was no easy-answer man! The final answers to life were admittedly beyond him: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" *(Romans* 11:33)

But there was an Answer that filled St. Paul with peace and certainty. It was the inward knowledge of the love of God demonstrated in the victory of Christ over the powers of sin and death, and available to all who responded with an act of trust. This trustful opening of the heart to God's love brought genuine security: ". . . I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. *(Rom.* 8:38-39)

This may not be the precise way in which the Answer comes to us today. For some it may come as a glimpse of meaning in a world that sometimes seems meaningless. For others it may come primarily as a sense of being forgiven. For still others it may come as a kind of inward strengthening. For all of us, however, the quest for certainty demands that we face a question: Are we really "open" to God's love? Are we humble enough and courageous enough that, not knowing the answers, we can receive the Answer as an inner reality? It is God who is truth, not our ideas about him. It is God who is eternal, not our human formulations about him. To trust the best that we know is to travel our distinctive courses as Protestants, avoiding both irrelevant simplicity and hopelessness.

LETTERS

Boston, Mass.

TO THE CO-EDITORS:

Just a word of sincere appreciation for your excellent editorial in the March 31 issue, mentioning the sesquicentennial of the American Board and calling attention to the significance of such people as Bruce and Ann Bashore.

David M. Stowe
Educational secretary,
American Board of Commissioners for Foreign Missions.

★

Chester, Conn.

TO THE CO-EDITORS:

We gain so much information and inspiration from each issue of *United Church Herald,* but it seems as though the March 31 issue was the best ever!

May Parker (Mrs. R.) Ferguson
Member, United Church.

★

New York, N. Y.

TO THE CO-EDITORS:

In connection with the articles and letters on the possible election of a Roman Catholic for President of the United States I submit the following facts.

The *Civilta Cattolica,* world organ of the Jesuits, in its April 1948 issue had some strong statements about what it regarded as the proper attitude for Catholics when it comes to the rights of other churches:

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only *de facto* existence without opportunity to spread their beliefs. . . . In some countries Catholics will be obliged to ask full freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

This same idea somewhat more guardedly expressed appears in the writings of Dr. Ryan, former head of the National Catholic Welfare Conference. It was restated not many years ago by the head of the Catholic Church in Canada whose slogan was "Error has no rights."

This policy is being carried out in Spain; it has resulted in many tragic murders of Protestants in Colombia.

When will Senator Kennedy, or any other Catholic seeking office, speak out specifically and renounce this doctrine, which is by no means incidental or confined to one part of the Catholic Church?

If it be said that no Pope has put the case quite so bluntly, it should be remembered that the statements quoted are perfectly consistent with the well-known denunciations of freedom of belief, freedom of religious worship by others than Romans, and the separation of church and state appearing in Papal encyclicals over the years.

If it be intolerant to refer to such matters, then we need some frank and unblushing intolerance in the forthcoming campaign!

Henry Smith Leiper
Former minister and executive secretary of the CC Missions Council.

★

North Manchester, Ind.

TO THE CO-EDITORS:

The Air Force manual incident can become a blessing to that great portion of Protestantism we know and love. The air can be cleared. The facts can be aired. The nation is looking and listening for clarification and facts.

Co-President Wagner's article in the March 31 issue of the *Herald* was clear, factual, firm, direct and full of statesmanship. A vote of thanks to the writer and *United Church Herald* for publishing it. How helpful it would be to that portion of the nation that looks and listens to the United Church of Christ for leadership if our ministers were to read that article from their pulpits on a given Sunday, publicized in advance to secure maximal benefit.

LeRoy M. Kutz Jr.
Director, member relations,
Heifer Project, Inc.

★

Wichita, Kan.

TO THE CO-EDITORS:

Dean Roy Pearson's article, "My reservations about voting for a Roman Catholic for U. S. President," struck me as the old common prejudice pedantically expressed. It had many of the earmarks, chief among them being the tactic of answering objections and exceptions by shifting ground.

Thirty-nine million Americans are ruled ineligible for the Presidency on the grounds that this would threaten the eligibility of the "other millions." This is reminiscent of what Edward Gibbon saw in Ambrose of Milan, that he considered "the toleration of the Jewish as the persecution of the Christian religion."

It was surprising to me that Dean Pearson accused the Roman Catholic Church of being ignorant of the demands of life in a "pluralistic society," specifically of having "no policy to meet or fit into such a situation." It was surprising because this requirement is precisely the requirement that Dean Pearson's reservations do not meet!

Many labels stick to the person of Senator John F. Kennedy. He is Harvard, Democrat, author, Senator, Roman Catholic and United States citizen. That the one label Roman Catholic stands out above all the rest as the label of primary potency in the mind of Dean Pearson may reveal more about the dean's thinking than about the candidate's.

There may be—in fact I believe that there is—a logically irreconcilable conflict between the ideology of the Roman Catholic Church and that of the Constitution of the United States, but the fact is that many, if not most, American Roman Catholics have in fact reconciled the two in their own lives.

It seems to me quite possible that the reservations stated by Dean Pearson, the import of which is that Roman Catholics are to be kept on a reservation, will only serve to foment the very disloyalty to this American democracy that he now only suspects.

My own confidence in the checks and balances of our government, in the loyalty of our two major political parties, leads me to believe that the election of a Roman Catholic President does not justify the fear that "the other millions should be denied their full opportunity as citizens by the acts of the thirty-nine million." I feel no restraint in respect to voting for Senator Kennedy because he is a Roman Catholic, nor any compunction to vote for him on those grounds.

T. Merton Rymph
Minister, Pilgrim Congregational Church.

★

Campbell, Calif.

TO THE CO-EDITORS:

Dr. Nelson C. Dreier's article, "The heritage of the United Church in Hawaii" *(See* United Church Herald *March 17),* was a masterful presentation setting the records straight with regard to the missionaries in Hawaii. Reprints of his article should be widely circulated to correct some of the anti-missionary and anti-Protestant propaganda that has been so widely diffused. In fact, a reprint could well be enclosed with every copy of a popular recent novel on Hawaii!

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OBITUARIES

SUSAN HELEN CONNELLY, R.N., a retired Congregational missionary nurse, died March 7 in Springfield, Ill., at the age of 80.

Miss Connelly served in North China on the staff of Taiku Hospital under the Woman's Board of Missions of the Interior from 1912 to 1914. After a year of language study she was assigned to the staff of Union Hospital in Peking where she served until 1918. After a furlough year Miss Connelly went back to Peking where she remained until 1924. Before leaving for the United States she spent a year at a mission girls' school in India, substituting for a missionary nurse on furlough. After her return she served as campus nurse at Eureka College and Lake Forest College in Illinois and at Milwaukee-Downer College in Wisconsin. Two sisters survive.

THE REV. GUSTAV A. HAACK, retired E and R clergyman of Philadelphia, Pa., died March 17 at the age of 84. Born in Germany, he was educated in this country and, after graduation from the former Calvin College and Ursinus School of Theology, was ordained in 1902. He served a brief pastorate in New Jersey and then organized Bethany E and R Church in Philadelphia, which he served until his retirement in 1946. He is survived by his widow, two sons and a daughter.

Word has just been received by *United Church Herald* of the death of THE REV. GEORGE DEWEY HALLOWELL, minister emeritus of the Congregational Christian church at Marshfield, Mass. Mr. Hallowell was a graduate of Bangor Seminary. He is survived by his widow.

DR. JOHN R. HUMFREYS, 95, minister emeritus of the First Congregational Church, Angola, Ind., died March 22. Dr. Humfreys, who retired in 1944, had served the Angola church for forty years. He had also served churches in Michigan, including East Grand Rapids. From 1919 to 1933 he was superintendent of the Indiana Congregational Christian Conference.

MRS. STANLEY K. JAMES of Middlebury, Vt., a member of the American Board's Prudential Committee and a former president of the Vermont Women's Fellowship, died in March. Long active in the work of the National Women's Fellowship and on other CC committees, Mrs. James is survived by her husband.

MRS. RICHARD G. LLOYD, former chairman of the Oneida, Chenango and Delaware District of the New York Women's Fellowship, died recently. She was active in the former Welsh Association and was a member-at-large of the New York Congregational Conference executive board in the Nineteen Thirties. She was a member of Bethesda Congregational Church in Utica.

Word has just been received by *United Church Herald* of the death of THE REV. C. WESLEY PIPPEN, minister of the Central and First Congregational Churches in Dracut, Mass. Mr. Pippen died December 20 in Lowell at the age of 47.

Born in Laurel, Miss., he attended Anderson College in Indiana and Butler University, and received his theological training at Andover Newton Theological School. He served churches in Mississippi, Pittsfield, Mass., and Scranton, Pa.

In addition to his widow, he is survived by his mother, a son, two sisters and two brothers, one of whom is the Rev. Otho Pippen of Ellisville, Miss.

THE REV. SAMUEL C. RUEGG, 87, a retired Congregational Christian minister and member of the Los Angeles Association of Congregational Churches and Ministers, died February 16 in Santa Barbara, Calif. Mr. Ruegg had served churches in Wisconsin, California and Massachusetts. His last regular parish was Plymouth Church in Madison, Wis. He is survived by his widow.

THE REV. CONRAD SAUER, minister of Cross Church, Flint, Mich., for the past two years, died March 3 at the age of 62. Mr. Sauer had also served churches in Colorado and Nebraska. Cross Church is a member of the German Conference of Congregational Churches. Mr. Sauer had been pastor-at-large for that conference for twelve years.

THE REV. DR. SCOTT R. WAGNER, pastor emeritus of Zion Evangelical and Reformed Church, Hagerstown, Md., died April 5 at the age of 85. He was educated at Franklin and Marshall College and Lancaster Theological Seminary, Lancaster, Pa., and ordained in 1900. After serving congregations in Pennsylvania, he accepted a call to become pastor of Zion Church, Hagerstown, in 1920. After serving this congregation for thirty-two years, he was elected pastor emeritus in 1952.

In the course of his ministry Dr. Wagner served as the president of Potomac Synod, a member of General Council (E and R) and a denominational representative to the Federal (National) Council of Churches. He was a member of the Board of Regents of Mercersburg Academy, a trustee of Franklin and Marshall College and the first president of the board of directors of Homewood Church Home. He is survived by his widow, a son and a daughter.

CO-PRESIDENT

(Continued from page 2)

Furthermore, is it not possible that the best "preaching" about social problems may not be from a pulpit at all? Perhaps it is being done both by clergymen and Christian laymen in consultations with those who control the centers of power where decisions are made affecting such problems as aid to the needy, segregation of the races, assistance for the aged, education for the masses, international relations and government procedures. I do not say that this is actually so, but possibly the best "preaching" on social questions is being done by Christians who apply themselves in study conferences and take their stands with truth, determined to follow it wherever it may lead them. After all, the really great preaching on social questions, beginning with the prophets, has not characteristically been in mahogany pulpits on Sunday mornings before large congregations.

Notwithstanding, there is still a multitude of people who eagerly will turn aside to hear a preacher who—powered by the word of God, nerved by the Holy Spirit and sufficiently well-schooled in the new dimensions of the old issues to know what he is talking about—will stand in his pulpit and preach the socially redemptive message of the gospel.

Church's Mission

(Continued from page 17)

and service. Such projects as the Merom Institute Renewal Project and the Great Plains Ministry will be studied for their possible extension to other regions. In 1961-62 a series of regional conferences will bring together town and country leaders to study these projects and other regional program possibilities.

Before the quadrennium ends every conference and synod group in the United Church will be encouraged and assisted in holding one or more one-day conferences devoted to the study of the emphases and planning for their implementation at the local parish level, which is after all where all such activity becomes meaningful to the men and women who constitute the true church.

Conference and synod committees will be invited to make studies of the town and country situation in the light of the National Council of Churches' statement on "Inter-church relations in town and country communities." The cooperation of many other agencies of the denomination such as evangelism, research, social action, men's and women's work, Christian education and others will be solicited to aid in realization of the far-reaching possibilities inherent in the emphases. Special materials will be published to help local and conference and synod groups in probing the depths of the "Call to renewal and service."

Do we suppose that the plans and programs outlined here will assure us of a new awakening in the town and country church —a truly renewed fellowship of the servant people of God by 1963? God help up if we do! In all that we plan and propose we must remember that it is "they who wait for the Lord" who "shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

Our sole purpose in the emphasis program is to recall our pastors and people in town and country to the faithful, prayerful, dynamic "waiting" that renews lives and institutions through the miracle of God's power within us, and to motivate these renewed churches to the ministry of Jesus who taught us that to be the "greatest" we must become the servant of all.

As you celebrate Rural Life Sunday, May 22, 1960, will you join with the great company of God's people in the town and country communities of the world in meditation on the ultimate source of power and in a prayer for renewal of the flow of that redemptive power into and through the lives of country people and country churches. Let your prayers conclude as all true prayers must: "For thine is the kingdom and the power and the glory, forever. Amen."

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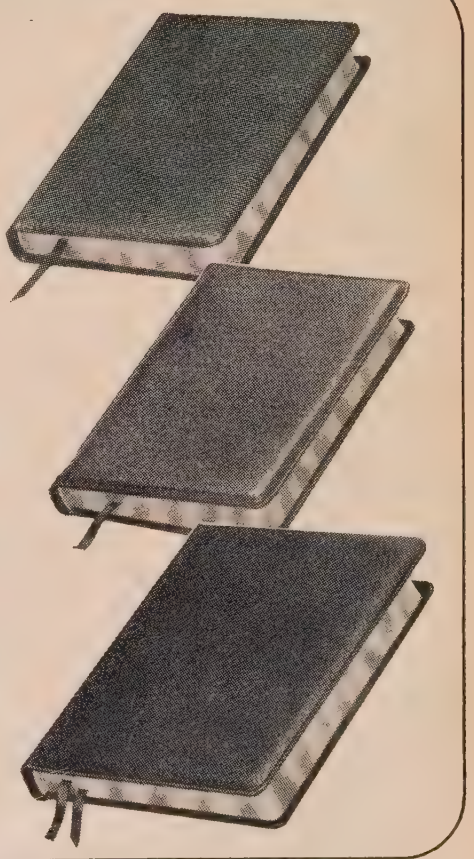

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Church and Ministerial RECORD

CC Calls

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BEACH, DAVID N., First, New Haven, Conn., to Community, West Dennis, Cape Cod, Massachusetts.

BEALE, T. F. RUTLEDGE, Billings, Mont., to interim, Rincon, Tucson, Ariz.

BECKER, JOHN R., Lenora, Kan., to Burwell, Nebraska.

BOOTH, A. LYNN, Hadlyme, to First, Norwich, Conn.

BREEDLOVE, ROBERT H., Nazarene, to Federated, Hudson, Mass.

CARTER, RICHARD P., Suffield, Conn., to Sanford, Fla.

CONKLIN, MERLE, Independent, to Fiatt, Ill.

CROWE, JOHN R., North Bridgton and Harrison, Me., to East Woodstock, Conn.

DOLLAR, MELVIN H., associate superintendent, Southern Convention of Congregational Christian Churches, to Mission Village (new church), San Diego, Calif.

EYMAN, DONALD E., East Holden, Me., to associate, First, Springfield, Mass.

FENSKE, PAUL, university pastor for Chinese refugee students, Hong Kong, to interim, United Campus Christian Fellowship, University of Nebraska, Lincoln.

FRY, RALPH L., Church of the Brethren, to Pecatonica, Ill.

HAMBRICK, EDWIN G., First, Kokomo, Ind., to associate superintendent, New York Congregational Christian Conference.

HIGGINS, MIRIAM J., Temple, N. H., to Somersville, Conn.

KECKLEY, E. WELDON, Disciples, to Bethany Union, Chicago, Ill.

KEEBLER JR., HERBERT W., Warren and Westbrook, Me., to Hackensack, N. J.

KEIM, ROBERT E., student, to assistant, Community, Woodland Hills, Calif., July 1.

LEAVITT, FREDERICK W., to interim, Thomas County Larger Parish, Neb.

LUND, RICHARD W., to North, Abington, Massachusetts.

LYMAN, ALAN C., to Hampton and Wauregan, Conn.

MC NALLY, ALEXANDER, student, to York Beach, Me.

MENSENDIEK, C. WILLIAM, associate, Salem United, Rochester, to Plymouth, Buffalo, New York.

MILLIKEN, LOWELL W., to interim, Gustavus, Ohio.

MORGAN, DONALD, to student minister, Covington, Ohio.

UEN JR., JAMES H., assistant, Chestnut Street, Worcester, to Squantum, Quincy, Massachusetts.

E, WALTER A., director, conference center, New York Congregational Christian Conference, Lisle, to Community, Oakwood Heights, N. Y.

RY, RICHARD, Methodist, to Federated, Ayer, Mass.

LLIPS, JOHN M., to interim, First, Glendale, Calif.

HOEPFER, DONALD W., Baptist, to Washington, N. H.

HONING, ARNT L., Gore, Va., to West, Portland, Me., September 1.

ALDING, HOWARD D., United, Strafford, to associate, Lakes Region Parish, Vt.

ONE, ERNEST, North Monroeville, to interim, East View, Cleveland, Ohio.

LBERT, BRUCE V., to assistant, Hillcrest, Whittier, Calif., July 1.

LBERT, DOLAN, to Pleasant Grove, Bennett, N. C.

PTON, LAWRENCE M., to secretary for health and welfare, Board of Home Missions' Division of Church Extension and Evangelism, New York, N. Y.

ETTSTEIN, ARNOLD A., assistant, Shiloh, Dayton, Ohio, to Community, Vero Beach, Fla.

VHALLON, DANIEL, to student minister, Madison, Ind.

VILLIAMS, NORMAN, to student minister, Harwood and Five Mile, Ohio.

OUNG, ROBERT L., First, Cornwall, to Woodmont Union, Milford, Conn., July 1.

ILLIAC, GEORGE, to DePue, Ill.

E and R Address Changes

ALSPACH, CHESTER B., 104 W. Columbus St., Canal Winchester, Ohio, (postal change).

BIERBAUM, HERMAN H., (E) Detroit, Mich., to 6015 Kratzville Rd., Evansville, Ind.

CALDWELL, ROYALD V., (CC) Chicago, Ill., to 2305 Southwest Vista, Portland, Ore., pastor of First.

ERNST, KARL J., (E) Duman, Tex., to 663 Sheila Pl., Lombard, Ill.

GRUNWALD, DONALD T., New Orleans, La., to 320 E. 4th St., Mishawaka, Ind., pastor of St. Andrew's.

HERZOG, FREDERICK K., (G) Plymouth, Wis., to 2936 Chapel Hill Rd., Durham, N. C., to teach at Duke University.

HORTON, ROGER P., 72 Main St., Hamburg, N. Y., pastor of St. James (new).

ILIFF, JOHN E., 364 Genesee St., Buffalo 4, N. Y., pastor of St. Peter's (new).

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MEYER, J. P., (E) Lake Worth, Fla., to R. 1, Box 316, Fitzwilliam, N. H.

PAUL, HAROLD J., Edwardsville, Ill., to Welcome, Minn., pastor of St. Paul's.

REBMAN, RALPH L., Syracuse, N. Y., to Park Ave. Pl., Wheeling, W. Va., pastor of St. John's.

RECHTERMAN, JULIUS W. A., Newburgh, Ind., to R.F.D. 1, Cosby, Mo., pastor of Hope.

RESSIER, MERRILL Q., Kutztown, Pa., to 1539 Friedensburg Rd., Reading, Pa., pastor of Zion (Spies).

VOELM, DONALD J., Columbiana, to 227 Walker St., Galion, Ohio, pastor of First.

WADDLE III, CHARLES W., 1723 Veronica Ave., St. Louis 15, Mo., pastor of Zion.

WETZEL, JOHN K., Allentown to Oakwood Dr., Bethlehem, Pa., (retired).

YATES, JACK E., Royal Oak, Mich., 219 W. Washington Blvd., Fort Wayne, Ind., pastor of St. John's.

Code: CC—E and R ministers serving CC churches; E—Emeriti, retired or disabled; G—In Christian service, but outside the E and R Church.

CC Resignations

BURN, RICHARD A., Londonderry and Peru, Vt., to retire.

CHAMBERLIN, ROBERT J., Grace, North Wilbraham, Mass.

JOHNSON JR., NILS, Church of God, United, Florence, Ohio.

LAVISCOUNT, SAMUEL L., St. Mark, Roxbury, Boston, Mass., September 30.

OWEN, J. HERBERT, First, Melbourne, Fla., to retire.

SAHAKIAN, WILLIAM S., Bedford, Mass.

SILVIS, RALPH, Pittsfield, Ohio.

SMITH, EDWARD A., Unitarian, Houlton, Me.

WEHRMAN, MARVIN W., Madison, Ind.

WHITE, ORVILLE H., First, Milton, Mass., August 31.

CC Installations, Ordinations and Anniversaries

ADAMS, NATHAN, ordination and installation, Stanwich, Greenwich, Conn., March 13.

BANKOSKY, JOHN A., installation, West Parish, West Barnstable, Mass., April 3.

BETHANY, Los Angeles, Calif., fiftieth anniversary, March 6.

BETHEL, Ontario, Calif., seventy-fifth anniversary, March 20-22.

CORBITT, GEORGE R., ordination, United, Edinburg, Ohio, March 13.

FIRST, Richmond, Va., fortieth anniversary, April 3.

GUEKGUEZIAN, BERNARD A., ordination and installation, Armenian, Worcester, Mass., March 27.

KEITHAHN, R. RICHARD, installation, Baker, Mont., January 20.

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ARS, RICHARD H., ordination, Pilgrim, Pomona, Calif., April 10.

wly Vacant E and R Pulpits

dwest Synod—Harmony, Zwingle, Iowa.
rthwest Ohio Synod—Waldo Charge.
uthwest Ohio Synod—Springboro, Ohio.

and R Installations

RGER, RUSSELL R. C., St. John's, Williamsport, Pa., April 3.
AMBERLAIN, STEPHEN R., Jerusalem, Buffalo, N. Y., March 27.
RDNER, CLEGGIT E., First, Bayonne, N. J., March 27.
HEIRER, FRANCIS S., Quentin-Rexmont Charge, Lancaster Synod, April 3 .

eceived into E and R Membership

ORTON, ROGER P., Hamburg, N. Y., by West New York Synod, March 11, from CC churches.
IFF, JOHN E., Buffalo, N. Y., by West New York Synod, March 11, from CC churches.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Departures for the Field

During March:

From San Francisco, Calif., Mr. and Mrs. Robert H. Grant of the Japan Mission, returning from furlough. Mr. and Mrs. Grant are on the faculty of Doshisha University in Kyoto.

From New York, the Rev. and Mrs. Bruce C. R. Bashore under appointment to the Marathi Mission, India, for work in rural churches, with their two children. Mrs. June B. Daniel with her daughter Kathleen, and Mrs. Maude M. Pettus, with her daughter Sara, under appointment to the Marathi Mission, India, for public health work.

The Congregational Board of Pastoral Supply reported erroneously (March 3, 1960) that the Rev. Paul F. Battenhouse, Rockville Centre, N. Y., had accepted a call to Briarcliff Manor, N. Y.

The Rev. Harvey R. Lord who was listed under resignations in the April 14 issue of the *Herald* is continuing his pastorate at Brownfield, Hiram and Denmark, Me.

Word has been received that Dr. Frank L. Edwards, called to consulting minister of stewardship of the Florida Congregational Christian Conference, is not accepting on advice of his physician.

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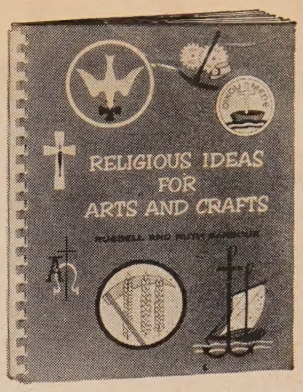

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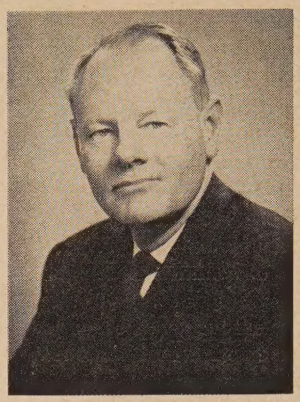

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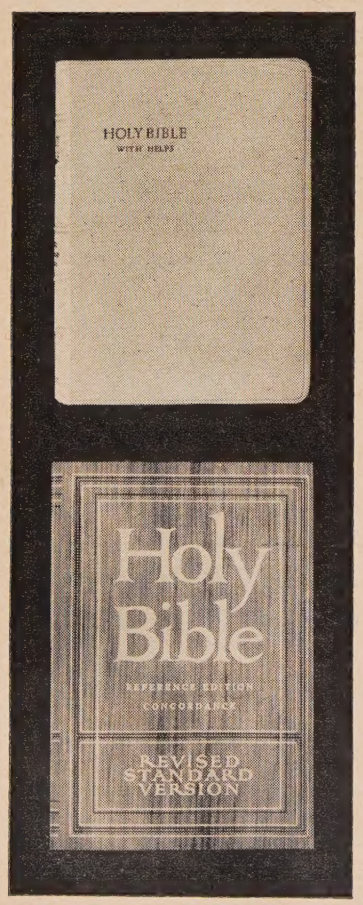

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